

PREFACE

It is a matter of some satisfaction that at long last I am able to lay before the learned public this last (though in reality the first) volume of my edition of the *R̥gveda Pratiśākhyā*, which is in continuation of its second volume published by the Indian Press, Ltd., Allahabad, in 1931, and the third volume published by Messrs Moti Lal Banarsi Das, Lahore (now Varanasi and Delhi), in 1937.

The long delay in bringing out this volume has been due to regrettable circumstances which need not be detailed here.

As already stated, it is a matter of regret that it was not found possible to have all the volumes published by the same publisher. In spite of it, the plan of all the three volumes is based on the idea of unity of the whole work.

The importance of the different *Pratiśākhyas* for the study of the Vedic *Samhitās* as such is recognised on all hands. Still it is rather strange that the study of this branch of Vedic literature fell into disuse for a long time. It is evidently due to this that even Śāyana, the most famous Vedic commentator, has almost totally ignored the *R̥g Pratiśākhyā*, even on those points where it was necessary to refer to it, in his commentary on the *R̥gveda-Samhitā*.

The present day interest in this literature is obviously due to modern scholars like Roth, M Müller, and M Regnier. As such it was quite natural that Prof. A. A. Macdonell advised me in 1919 to undertake this work which in its complete form is now before the learned world.

If possible, I may continue the study of allied problems in an independent volume in the future. It may be added that I am anxious to bring out a critical edition of the *Parvada Vṛttis* also if possible, in due course.

Vaidika Vedyāgya Mandira

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May 31, 1959

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INTRODUCTION

1. THE MS. MATERIAL.

In preparing this edition of the text and the commentary of the *Āgveda-Pratigāhya* I have collated the following MSS. :—

A. TEXT-MSS.

In the Bodleian Library.

- | | |
|--|---|
| (1) MS. Sanskrit | e. 9=B ¹ |
| (2) Max Müller Memorial MS. | d. 9=M |
| (3) (4) and (5) MS. Chandra Shum Shere | d. 176=C ¹ C ²
and C ³ respectively |
| (6) MS. " " " | d. 177=C ⁴ |
| (7) " " " " | e. 59=C ⁵ |
| (8) " " " " | e. 63=C ⁶ |

In the Library of the India Office.

- (9) Sanskrit MS. No. 1355 (E. 64) =I¹

In the Library of the Royal Asiatic Society, London.

- (10) Whish 73 (1) =W

B. COMMENTARY-MSS.

In the Bodleian Library.

- | | |
|------------------|----------------------|
| (1) MS. Sanskrit | e. 10=B ¹ |
| (2) " " | d. 20=B ² |

In the India Office Library.

- (3) Sanskrit MS. No. 28 (E. 65) =I²

2 ADDITIONAL MS EVIDENCE

To these text and commentary MSS which I have directly collated myself may be added those which were, directly or indirectly, used by M A Regnier and Prof. M. Müller for their respective editions of the *Rġveda-Prāti-śākhyā* (the two editions are respectively referred to by me as Reg. and M. M.) and whose evidence as contained in the two editions has also been duly utilised by me

A. MSS used by Regnier.

- (1) (2) The Berlin MSS Nos 595 and 691 (Chambers Collection) Two text MSS not directly collated by Regnier, cp. Reg part I, p 4 M. Müller also refers to these MSS a few times Cp. Weber's Catalogue of Berlin MSS, Vol. I, page 7.
- (3) The Whitney MS A text MS used by Regnier for the last few *paśālas*, cp Reg part III, p 2 (note)
- (4) MS 203 (Devanāgarī) belonging to the Bibliothèque Impériale at Paris A commentary MS which was mainly used by Regnier for his text as well as for the extensive extracts from Uvaśa's commentary. It is described by Roth in *Zur Litteratur und Geschichte des Weda* on p 53. According to him it contains 236 leaves and is dated Samvat 1751 (= A.D. 1694). I refer to this MS. as Paris MS.' only in those cases where it is mentioned as such by Regnier, otherwise the text as well as the extracts from Uvaśa in the French edition are simply referred to as 'Reg'.
- (5) The Berlin MS. No 394 (Chambers Collection).

THE MS. MATERIAL

A commentary MS. used by Regnier for the last few *Pañalas*; cp. Reg. part III, p. 2 (note), also part II, p. 57. Cp. Weber's Catalogue of Berlin MSS., Vol. I, p. 8.

B. MSS. used by M. Müller.

- (1) A. A text MS. [referred to by me as M.M. (A)].
- (2) a. A commentary MS. M. Müller refers to the text of the same MS. as 'at'. These two are referred to by me respectively as M.M. (a) and M.M. (at).

The other four MSS. B, b, by, and h which were used by M. Müller are respectively identical with my MSS. I¹, I², B¹ and B². Sometimes M. Müller gives some extracts from the commentary without referring to any MS. To these extracts as well as to his own text I have referred as 'M. M.'

I should also mention two other sources from which I have derived some help in the constitution of the text of the commentary: (1) the Banaras edition of the *Rgveda-Prātisākhya* together with the commentary of Uvaṣa (called by me B J), and (2) *A Comparative Grammar of the Sanskrit Language*, by A. Boroosh, Vol. X, Prosody, Calcutta, 1882. The former, though not a critical edition, has been helpful in determining the relation of the commentary MSS., and, in some places, also in arriving at the proper reading. The latter quotes almost the whole of the last three *pañalas* of the *Rgveda-Prātisākhya* and also gives some extracts from a MS.¹ of Uvaṣa's commentary, which he calls B on p. IX. In my foot-notes to the text as well as to the commentary I have a few times referred to Boroosh for the variants found in these extracts.

1. On page VIII of his Preface, however, he says that he used two MSS. of the *Rg. Prāt.* with the Comm of Uvaṣa.

Finally, I should mention a few other MSS which I have consulted only here and there and which are referred to by me in this Introduction (see below), in the foot-notes to the text and the commentary and also in the Additional Notes (Vol III).

- (1) P=No 56 in the *Descriptive Catalogue of the Government Collections of MSS Deposited at the Deccan College, Poona, Bombay 1916, Vol I, Part I.* The MS, though ascribed to Viṣṇumitra at the end and though described as (sic) प्रातिवृत्ति on the margin, is the same as that of Uvaṭa's commentary, whose name often occurs at the end of several other *pañjals*. It also contains the commentary on the introductory stanzas, which ends thus संशर्तश्चिसवधार्थमाह ॥ ॥ इति भीदेवमित्रसुतविष्णुमित्रकृते प्रातिव्याख्यभाष्ये वर्गद्वयवृत्ति. ॥ After this Uvaṭa's commentary begins ॥ ॐ नमो मंगळेश्वरधीमदिव्य-सक्ष्मीवृत्तिहाय । भीदेदपुरुषाय नमः । अष्टौ समानाक्षराख्यादिवः । *Pañjala* λVI ends after Sutra 78

It is dated *Śaka* 1562 (=A D 1640)¹

- (2) P²=No. 460 of the same catalogue A MS of the *Pañsada-Vṛtti*
- (3) P²=No 459 of the same catalogue. A MS of the *Pañsada Vṛtti*. It is dated *Samvat* 1626 (=A D 1669)
- (4) P²=No 55 of the same catalogue A MS of the *Pañsada-Vṛti*, not of the *Bhāṣya* as wrongly stated

1 The end-colophon in P reads (sic) इति भीदेवमित्राचार्यपुत्रभीकृमा-
चारविष्णुमित्राचार्यविरचिततायां ऋग्वेदायां पाण्डव्याख्यायां अष्टादशपटलं
समाप्तं । शके १५६२ समये गणेशकवीश्वरेण लिखितं ॥

in the catalogue It ends in the middle of the commentary on II 29

• These four MSS, now transferred from the Deccan College, Poona, to the Bhandarkar Oriental Research Institute, Poona, were received by me only after I had almost finished the constitution of the text as well as of the commentary

- (5) W¹ = Whish 73 (?) of the Library of the Royal Asiatic Society, London A MS of the Paṛṣada-Vṛtti on palm-leaves and in Grantha characters, for a description of the MS, cp M Müller's *Rg Prāt*, Introduction, pp 22 32

Some further details about these MSS are given below in this Introduction The relation of Uvaṭa's commentary to the Paṛṣada-Vṛtti is also discussed below As will appear from that discussion, the commentary of Uvaṭa, excepting the first few *Pañilas*, being almost identical with the Paṛṣada-Vṛtti, the MSS of the latter have been of some help in ascertaining, in some places, the text of the former In one or two cases, I have adopted the correct reading from p¹, the corresponding reading in the MSS of Uvaṭa's commentary being obviously wrong, cp ग्हापदि, p 338, line 12 (XI 25) Vol II

Thus the evidence of altogether 14 text MSS, 7 MSS of Uvaṭa's commentary (if B^a and Borooah represent each one MS, two more may be added), and 4 of the Paṛṣada Vṛtti has been partially or wholly utilized for the present edition¹.

1 Subsequently to the preparation of my text of the *Rg Prāt* and its commentary I was able to consult further manuscript material, firstly during my visit to the continent of Europe in 1921-22, and later on at Banaras The evidence based on only a partial or even cursory collation of the manuscript material has been mainly utilized in Appendix I to Vol III as well as Appendix I to this Vol A brief description of the

MSS. concerned together with the symbols used for them, is given in the following —

- (1) H¹=MS Sanskrit 59 (Haug 64) of the Staats bibliothek, Munich. A complete MS of the text of the Rġ Prāt. The last colophon runs इति प्रातिशाख्येऽष्टादशपटल समाप्त ॥ ॥ इत्याश्वलायनपार्षद-व्याख्याते (=ने) प्रातिशाख्ये तृतीयोऽध्याय समाप्त ॥ शके १७६३ ॥

The MS includes the stanza अनुप्रदानात् सवर्गात् etc (see Uvaṭa's commentary on XIII 13) in the text of the Prātiśakhya reading it after वर्षाभवन् गुणविशेषयोगात् ॥ (Stanza 4 *Patala* XIII)

- (2) H²=MS Sanskrit 61 (Haug 66) of the Staats bibliothek Munich. The MS represents a complete transcription of Uvaṭa's commentary on the Rġ Prāt together with the वर्गद्वयवृत्ति, prepared for Dr M Haug at Poona in 1864. The वर्गद्वयवृत्ति ends इति श्रीदेवमित्रसुतविष्णुमित्रवृते प्रातिशाख्यभाष्ये वर्गद्वयवृत्तिः । Immediately after this Uvaṭa's commentary begins अष्टौ समाप्ताक्षरायथादित ॥ किमर्थमिदमारभ्यते । शिच्चाङ्गदो etc. The last colophon runs (sic) इति श्रीदेवमित्राचार्यश्रीदुमाचराविष्णुमित्राचार्यविरचितायां ऋज्वर्यायां पार्षदव्याख्यायां अष्टादश पटलं समाप्तं । This is followed by (sic) तर्काष्टविभूराके १७८६ भाद्रे मासि सितेत्तरे । पचम्या प्रातिशाख्यस्य भाष्यं लेखनपूर्णात् । ११ समाप्त डाक्टर दोगिलपत्याख्या पुण्यपत्तने । इदं हि तोषदं भूयाद्वाचकानां हिताय च । १२ युग्ममिदं नूतनं ।

The colophon of the first *patala* runs इति धीपार्षदव्याख्यायां बज्रटसुतउषटवृत्तौ परिभाषा प्रथम पटलं । Uvaṭa's name however does not occur in some of the colophons though पार्षदव्याख्यायां or पार्षदव्याख्यायां is added.

Patala XVI ends after the commentary on Sūtra 78. The commentary on XVIII 62 includes the spurious matter as given in my edition of course with some variants.

It would appear that the MS. mostly agrees with P (see p. 4 above) on which the transcript is probably based.

- (3) Ber. 595 = MS No Chambers 595 of the Staatsbibliothek, Berlin (=No 84 in Weber's Catalogue of Berlin MSS., Vol I) A complete MS of the text of the Rg Prāt. It is already referred to on p. 2 The last colophon runs: (sic) प्रातिशाख्ये तृतीयोऽध्याय समाप्तः ॥ अष्टादशं पटलं ॥ संवत् १६२६ (1694 in Weber's catalogue) वर्षे श्रावण शुदि ११ शनौ अविमुचवाराणसीस्थाने शु । कृष्ण-मार्ग्येन लिपितं दि । हरिरामनी पोषि सही. It is followed by: दी । हरिशंकरनी पोषीमागे.
- (4) Ber 691 = MS No Chambers 691 (=No 85 in Weber's Catalogue, Vol I) of the Staatsbibliothek, Berlin A complete MS of the text of the Rg Prāt It is already referred to on p 2. The conclusion in full, at the end of the MS, runs: (sic) प्रातिशाख्ये तृतीयाध्याये षष्ठं पटलं ॥ ॥ इति तृतीयोऽध्यायः समाप्तः ॥ प्रातिशाख्य समाप्तः ॥ ॥ स्वस्ति संवत् १७१० वर्षे चैत्रवदि ११ भौमे अश्वेह अविमुचवाराणसीवास्तव्यआर्य्यवरनागरशातियदीक्ष्वरामहृष्यसुतहरिरामेण लिखितं ॥ हरिकृष्णत । हरिशंकरपटनस्य ॥ तं ज्ञानेश्वरपठनार्थं ॥ धीरस्तु ॥ कल्याणमस्तु । सेलकपाठकयोः कल्याणमस्तु ॥ ॥ श्रीः ॥
- (5) Ber 824 = MS No Chambers 824 (=No. 31 in Weber's Catalogue, Vol. I) of the Staatsbibliothek, Berlin. An incomplete MS of the commentary of Uvaṣa on the Rg. Prāt. It is already referred to on p 2 It begins in the middle of *patala* V: भी (?) गणेशाय नमः ॥ अभिसत्वा रविरयानो etc. (V 29), but at the same time numbers its folios from 1 The 10th *patala* ends after the commentary on XVI 78 The last colophon as well as several others mention Uvaṣa's name as the author Visṇumitra's name is never mentioned. The commentary on the last Sūtra contains the spurious matter. No date is given in the MS. But it has got an old appearance.
- (6) Ber 714 = MS No. Chambers 714 (=No. 26 in Weber's Catalogue, Vol. I) of the Staatsbibliothek, Berlin. It contains the Vargadravya-Vṛtti as well as Uvaṣa's commentary on the Rg. Prāt. Folios 1-8 containing the Vargadravya Vṛtti are written in a hand different from the rest and seem to have been written by the same scribe who transcribed Ber 221 Uvaṣa's commentary comes to

an end abruptly after Sūtra 4 of *patala* V. The fresh numbering for the folios of Uvaṭa's commentary coupled with the difference in its handwriting shows that the MS originally did not contain the Vargadvaya-Vṛtti; which therefore must have been attached to it later on. There are instances where this MS. alone has got the correct reading, e g इति for अपि (p 55, l 3 in Vol II). After the colophon of *patala* IV it adds -
 ॥ ब्रह्मणा निर्मितं शास्त्रं ॥॥

- (7) Paris 215=Sanskrit 215 of the Bibliothèque Nationale, Paris. It is the same as MS 203 already noted on p 2. It contains both the Vargadvaya Vṛtti and Uvaṭa's Comm. on the Rg Prāt. The Vargadvaya Vṛtti ends - इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाल्ये वर्गद्वयवृत्तिः ॥ After this Uvaṭa's Comm. begins -
 ॥ श्रीः ॥ अष्टौ समानाक्षराद्यादितः । etc. It ends (sic) इति श्रीपार्षदव्याख्यायामानन्दपुरवास्तव्यवज्रटपुत्रउवटकृतौ प्रातिशाल्यभाष्ये अष्टादशमं पटलं समाप्तं ॥ संव १७५१ (seems to be a correction from १७०७) समये वैशाखवदि ५ बुधै लिखितमिदं पुस्तकं सुन्दरमद्वयमदोहकरेण स्वार्थं परार्थं च ॥ ग्रंथसंख्या ५००० इदं पुस्तकं सुन्दरमद्वयमदोहकरस्य ॥ राम. Uvaṭa's name is mentioned in the other colophons also. *Patala* XVI ends after the Comm. on Sūtra १2. The Comm. on the last Sūtra contains the spurious matter of course with some variants.
- (8) G¹=MS. No 1 (Vestāna 22) of the Gort Sanskrit College Library, Banaras. It contains Uvaṭa's Comm. on the Rg Prāt without the Vargadvaya-Vṛtti. It begins on fol. 1b श्रीमयूरेणो विजयति ॥ ॥ अष्टौ समानाक्षराद्यादितः । किमर्थमिदमारम्भते । शिवाङ्कदोव्याकरणे. etc. It ends on folios 154b and 155 (on 154b) ह्यटादयं पटलम् ॥ । छ् ॥ ॥ छ् ॥ (on 155) इति श्रीपार्षदव्याख्यायामानन्दपुरवास्तव्यवज्रटपुत्रोवटकृतौ प्रातिशाल्यभाष्ये तृतीयोऽध्यायः ॥ छ् ॥ शकैश्चतुर्विंशके (= Sak. 1569 or A. D. 1647) सर्वज्ञितुचरे शुचौ ॥ पठया पुस्तं रामहृशङ्ग प्रातिशाल्यमनीलिलखत् ॥ टेङ्कशोभाभिरामहृशङ्गोयमेव ॥ ॥ छ् ॥ ॥ भाष्याख्यो ग्रंथः समाप्तः ॥ ॥ महेशः प्रीयवामनेन कर्मणा ॥ शिवमस्तु सर्वज्ञतः परहितनिता भवंतु भूतगणाः ॥ दोषाः प्रयातु नार्यं सर्वत्र जनः सुखी भवतु ॥ छ् ॥ ॥

This is followed by a few verses regarding the eight Vīkṛtis, which are again followed by : (sic) गौमिलो वात्स्यः शिशिरितरव-
लायनमुद्रलो ॥ पंचैते शाकलाः शिष्याः शास्त्रामेदप्रवक्तृकाः ॥ ऋग्वे-
दादिर्महाशास्त्रा कल्पशास्त्रेतरा स्मृताः ॥ गौमिलाः शौनकाः सर्वे
कल्पशास्त्रां प्रवदते ॥ ॥ छ ॥ ॥ शुभमखं लेखकपाठकयोः ॥ ॥ छ ॥
Fol. 155 seems to be in a hand different from the rest. Still fol. 1569 can be taken as the date of the MS. Rāmakṛṣṇa is the name of the owner (not of the scribe) of the MS, under whose direction it was transcribed. टंडशोपाख्य बालकृष्ण, the name of a later owner of the MS, appears on the back-page of the last folio which is otherwise blank.

The unique importance of the MS lies in the fact that it is without the वर्गद्वयश्रुति as well as the spurious matter in the Comm on the last Sūtra of the Prāsisākhya.

The Comm. on the last stanza (or Sūtra) is as follows : (sic) यो ब्राह्मणश्छंदसामेते विरोधं वेद भूतानि च त्रैष्टुभजागतानि यो वेद सर्वाणि रूपाणि च । किमिति । यो द्वादशाध्यायानां त्रयाणां वा श्रम्यार्स करोति भूतानि च त्रैष्टुभजागतानि सर्वाणि रूपाणि च भक्तितः स स्वर्गं जययेद्भिरपामृतत्वं । एवमेवाचार्याणां नमस्कारं दद्यात् । शास्त्रानि चाचार्यनमस्कार उपपद्यते । तस्माद्ध्यास्त्रन्व्यं (the marking indicates that the passage from त्रैष्टुभ- to -ह्यास्त्रन्व्यं is to be deleted) त्रैष्टुभजागतानि यो वेद भक्तितः स स्वर्गं लोकं जयति एभिश्छंदोभिः । अया-मृतत्वं गच्छति । इत्याह भगवान् शौनकः ॥ ॥ छ ॥ गायत्र्यादीनि छंदसि सोमो यैराहुतः पुग । तानि सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचरं ॥ स्वर्गं ऋत्स्यमायुष्यं पुष्यं वृद्धिदरं शुभं । क्षीतिमूर्ध्वं यद्यस्य च छंदसा ज्ञानमुच्यते ॥ छंदोज्ञानं नान्यं तस्मा प्रयत्नं कुरु महाज्ञानान्धान्यदस्तीति तत्त्वं किं ॥

Pañcālo XVI ends after the Comm on Sūtra 92. Already written in a clear and beautiful hand, the MS. has been carefully read and studied and contains many corrections or additions and marginal notes in a still finer hand. It is however in a decayed condition, majority of its leaves being very brittle and worn out at the edges. Some leaves are even badly torn.

- (9) G²=MS No 75 of the Government Sanskrit College Library, Banaras, with folios 53-186 It contains the Comm. of Uvaṭa on the Rġ Prāt It begins on fol 53 · स्पर्शाः पूर्वे व्यजनान्युत्तराणि etc. (IV 1),

It is dated 1585 शुद्धि (? Saṃvat) on folio 186b, on which it ends The Comm is ascribed to Uvaṭa in the colophons, including that of *patala* XVIII The Comm on the last Sūtra (XVIII-62) contains the spurious matter with some lacunae *Patala* XVI ends after the Comm on Sūtra 78 It is written in an indifferent hand and is not very accurate

- (10) G³=It is a complete MS of the Vargadvaya Vṛtti and Uvaṭa's Comm on the Rġ Prāt and belongs to the Government Sanskrit College Library, Banaras The Vargadvaya Vṛtti ends on fol 7b इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्तिः ॥ It is followed by Uvaṭa's Comm : श्रीः ॥ अष्टौ समानाक्षराख्यादितः । किमर्थमिदमारभ्यते । etc The latter ends on fol 141 (sic) इति श्रीपार्षद-भाख्यायामानन्दपुरवास्तव्यवज्रटपुत्रउवटकृते प्रातिशाख्यभाष्ये अष्टादशम पटल समाप्तं ॥ ॥ संव (त्) १७४१ समये वैशाखवदि १३ बुधे लिखितमिदं पुस्तकं भुवनेश्वरगह (भुवनेश्वरगह- is a later correction) रेण स्वार्थं परार्थं च ॥ प्रयसंख्या ५००० इदं पुस्तकं गहरोपनामकरामेश्व (गहरोपनामक etc is a later 'correction) रस्य । शुभमस्तु ॥ श्रीराम ॥ *Patala* XVI ends after the Comm on Sūtra 97

The Comm on XVIII. 62 contains the spurious portion. It is written in a clear and fine hand and has corrections

- (11) G⁴=A MS belonging to the Govt Sanskrit College Library, Banaras It contains the Vargadvaya Vṛtti as well as Uvaṭa's Comm on the Rġ Prāt The Vargadvaya Vṛtti ends on f. 9 इति श्रीदेवमित्रसुतविष्णुमित्रकृते प्रातिशाख्ये वर्गद्वयवृत्तिः (:) ॥ The Comm of Uvaṭa begins just after it ॥ ॐ नमो भगवते भंगलेश्वरश्रीमदिव्यलक्ष्मीनृसिंहाय ॥ श्रीवेदपुरुषाय नमः ॥ ॥ अष्टौ समानाक्षराख्यादितः ॥ किमर्थमिदमारभ्यते । etc It ends on f 178b. In its colophons including that of *patala* XVIII

it is ascribed to Uraja. After the last colophon it adds :
 प्रातिशाख्ये मूलप्रपञ्चसंख्या ॥७२५॥ and प्रातिशाख्यभाष्ये प्रपञ्चसंख्या
 ॥५८५०॥ *Patals* XVI ends after the Comm on Sūtra 92.
 The spurious matter is found in the Comm. on XVIII, 62
 Folios 106—108, 113—143 are missing. The MS is written in an
 indifferent hand and has corrections. On the title page in a later
 hand is written : गङ्गर इत्युपनामकरामेश्वरमहृत्येदं ॥ No date
 is given, but judging by appearance, it is older than G¹

- (12) G² = A complete MS of the text of the Rg Prāt. belonging to the
 Govt Sanskrit College Library, Banaras. It begins on fol. 1b :
 ॥ श्रीगणेशाय नमः ॥ ॥ परावरे ब्रह्मणि etc. It ends on fol. 31 :
 इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलं ॥ ॥ संवत् १६७८ समये
 वैशाखकृष्ण १३ सोमे. After this in a later hand is added :
 ॥ इदं पुस्तकं गङ्गरइत्युपनामकरामेश्वरमहृत्ये । स्वर्ग्यं यद्यस्यमायुष्यं
 etc. ending शोचितं पुस्तकमिदं स्वार्थं परार्थं च ॥ It is written in a
 fine hand

- (13) G³ = A MS of the text of the Rg. Prāt. belonging to the Govern-
 ment Sanskrit College Library, Banaras. It begins on fol. 1b :
 ॥ श्री गणेशाय नमः ॥ हरिः षष्ठी परावरे ब्रह्मणि etc. It ends on f. 94 .
 ॥ इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलं समाप्तं ॥ इदं पुस्तकं
 महादेवभट्ट बोबडा इत्युपनाम्ना तस्य यमुनंदभट्टेन लिखितं ॥ स्वार्थं
 परार्थं च ॥ भीरस्तु ॥ भीरस्तु ॥ ॥ बोबडेनंदभट्टेन लिखितमिदं पुस्तकं ॥
 on the back-page is written in a different hand : ॥ इदं पुस्तकं
 रामेश्वरमहृत्येदं ॥ Folios 1—2 are in a later hand. Size
 of the leaves is : 4½" × 2½". Excepting the portion added
 in a later hand, the MS. is written in a beautiful hand. Folio 21
 is missing

3 DETAILED DESCRIPTION OF THE MSS

A. TEXT-MANUSCRIPTS

(1) B¹=MS. Sanskrit e 9

This MS contains two different works (1) The Rġveda-Prat śakhya and (2) the Svarāṅkuṣa¹—a small treatise on accent by Jayanta Svāmīn. Both are written continuously by the same hand though the scribe's name कर्कल-करोपनाम विष्णुभट्ट as well as the date शके १७२८ (= A. A. 1806) appear at the end of the former. The MS has been described in the *Catalogue of Sanskrit MSS. in the Bodleian Library* by Winternitz and Keith, Vol. II p. 22. The following further information may however be added.

On the title page is written by the same scribe ॥ अथ प्रातिशाख्यप्रारम्भ ॥ On the back page is written in a different hand. ऋग्वेदीयशाकलशाखा प्रातिशाख्यम् ७००. It begins on f 1^b (sic) श्रीगणेशाय नमः ॥ हरि ओम् ॥ परावरे ब्रह्मणि यं सदाहृत् etc. The R. Prat concludes on f 30 इति प्रातिशाख्येष्टादश पटलं ॥ इति तृतीयोऽध्यायः ॥ Below this follow several lines beginning (sic) करेणु काविणी चैव हारिणी हरितेति च ॥, and ending या तु इसपदा नाम सा तु रेफकारयो । नकाराल पदं पूर्वं यवहेषु परेषु च ॥ नकारयवहा मध्ये सत्र वर्षामसद्युतं ॥१॥ After this the date and the scribe's name are added.

The colophons at the end of the several *paṭlas* are generally of the following type ॥ इति प्रातिशाख्ये प्रथमं पटलं ॥, while at the end of the *adhyāyas* is also added ॥इति .ध्याय ॥

The first six stanzas are numbered continuously. Afterwards it numbers only *vargas* the sixth stanza forming

1 Edited with a commentary by Satya Vrata Samaśrami in the Uṣa, Sarvat 1951

the first of the first *varga*. The *vargas* are numbered for each *paśala* separately. The *paśalas*, however, are counted continuously for the whole work, not only for each *adhyāya*.

The numbers at the end of the stanzas in the beginning, and of the *vargas* as well as the colophons are painted in brownish red paint. Yellow pigment is sometimes used for obliterating mistakes.

The MS. is, on the whole, very good, correct, consistent in its method, and carefully written. It is one of the best MSS. that I have used for this edition.

Apart from the last stanza of the Svargākuṣa, which is pointed out in the Bodleian Catalogue to be identical (except -स्वरितोदये for -स्वरितोदयाः) with stanza 19 of *paśala* III of the Prātiśākhya, the 14th (एकाह्रसमारये etc.) and 15th (अनुदात्तः परः etc.) stanzas also of the former are identical with stanzas 2 and 3 of the same *paśala* of the latter.

(2) M=Max Müller Memorial MS. d. 9.

Contents: Two works written by the same hand, the second being only a sort of an appendix to the first.

1. The Rgveda-Prātiśākhya of Śānaka complete in eighteen *paśalas* and three *adhyāyas*. It begins on f. 1^b:
 भीगदेयाय नमः ॥ भीषदसदाशिवाय नमः ॥ भीगुहम्भो नमः ॥
 भीषरय ये नमः इति ओम् ॥ परावरे नमः इति etc. The three *adhyāyas*
 end on ff. 18, 32^b, 49^b. The colophon at the end of the
 last *paśala* runs, on f. 49^b, thus: (sic) इति प्रातिशाख्ये
 नृदीयाप्यादस्य परं आद्यंतस्य अष्टादशं पदं ॥१८॥

In the colophons of the *paśalas* of the first two *adhyāyas*, the *paśalas* are counted consecutively, while in the 3rd *adhyāya* an inconsistent attempt is made to count them anew.

It numbers only the *vargas* The first ten introductory stanzas are left unnumbered, the first *varga* being numbered after च परक्रमे द्वे ॥ Up to the end of the first *varga* of the third *paṭala* of the first *adhyāya* the *vargas* are numbered separately for each *paṭala* the continuous number of the *vargas* being given only sometimes After that, till the end of the second *adhyāya*, the *vargas* are numbered only consecutively for each *adhyāya* In the third *adhyāya* there is a certain irregularity the consecutive number of the *vargas* for this *adhyāya* being given throughout while in some *paṭalas* the *vargas* are numbered separately as well There are 35 *vargas* in the first *adhyāya*, 30 in the second and 37 in the third

2 The second work in the MS, written immediately after the close of the Rġ Prāt, is the Varṇa krama lakṣaṇa of Jagannātha It is a brief treatise on phonetics, in verse, dealing mainly with *Stara bhakti*, hiatus and doubling of consonants It extends over about three pages beginning on f 49^b and ending on f 51 The second verse is पदक्रमविभागश्चो वर्णक्रमविचक्षण । स्वरभात्रविशेषश्चो गच्छेदाचार्यसंपदम् ॥ This is identical with the 8th introductory stanza of the Rġ Prāt The end of f 50, just before the colophon, is ऋग्विराम पदविरामो विवृत्तिविराम प्रसंग समानपदविवृत्तिविरामलिमात्रो द्विमात्र एकमात्रोर्धमात्र इत्यानुपूर्व्येणेत्यापस्तंबप्रतिशाख्ये वचन ॥

Excepting this last sentence which refers to Tait Prāt XXII 13, the rest of this work as stated above is in verse f rm The colophon just below this is ॥ इति श्रीमज्जगन्नाथ-विरचित वर्णक्रमलक्षणं समाप्तं ॥ Below this follow several lines be₁mn₁nb₂ (sic) ॥ इति प्रतिशाख्यग्रथ समाप्त ॥ गायत्र्यादीनि छदावि सोमोपैरादृत पुरा ॥ तानि सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचर ॥१॥ श्रीं नमः शौनकाय and end₁nb₂ (sic) ॥ अदृश्यभावामतिविभ्रमाद्वा यत्किंचिद्गूढं लिखितं मया ॥ तत्सर्वं मयि परिशोधनीयं कोपं न कुर्यात्स्वल्पं लेखकस्य । संवत् १८७७ शके १७५२ खरनामे संवत्सरे उदगयने शिशिरश्रुंती माघशुक्ल-

पौर्यामाभृगुवाचरे तदिनी इदं पुस्तकं गोकुलकरोपनामकरामर्चद्रात्म-
जचितामयेन लिखितं स्वार्थं परार्थं च ॥छ् ॥ इति पुस्तकं समाप्तं ॥

In both the works a short vertical stroke in red ink is employed, above the lines, to mark the end of metrical quarters. Yellow pigment is often used to obliterate mistakes. Brownish red paint is generally used to paint the colophons, the numbers, and the double vertical strokes (विराम) in black ink at the end of half-stanzas. On the title page is written by the same scribe :

(sic) ॥ अयं प्रातिस्यात्प्रारंभः ॥

: ॥ श्री सरस्वती प्रवन् ॥रां॥

After स्यात्प is supplied, above the line, in a different hand :
जगन्नाथस्य वर्षलक्षणे. On the back-page is written by the same
scribe : (sic) ॥ अयं प्रातिस्यात्समाप्तः ॥, but अयं is corrected to
इति. On f. 1 is written in another hand : (sic) प्रातिस्यात्प ५३
वर्षकमलक्षणे. Above the line is written : जगन्नाथ.

Size : 9½" × 3½".

Material : paper.

Number of leaves : ii+52+ii blank. There are really
54 leaves, as ff. 1 and 52 are doubled.

Number of lines : 6-8.

Character : Devanagari. Clear, bold and, on the whole,
accurate handwriting.

Date : Sambvat 1877, Śaka 1742 (see above) = A. D. 1820.

(3) C¹, (4) C², & (5) C³ = MS. Chandra Shum Shere d. 176.

Contents : four independent MSS.—the first three con-
taining the R̥gveda-Pratīśākhya, and the fourth, the Tai-
ttirīya-Pratīśākhya—written in different hands, of different

size, but bound together in one volume They can best be described separately.

1. This is my C¹ A complete MS of the R̥g. Prāt. It begins on f. 1^b श्रीगणेशाय नमः ॐ ॥ परावरे ब्रह्मणि etc Out of the ten introductory stanzas it gives only three—the first, the ninth and the tenth It ends on f 34 : (sic) इति श्रीमच्छ्री-नकाचार्यविकृतौ बहुचमतिशाख्येष्टादशं पटलम् ॥ ५ इति प्रतिशाख्ये तृतीयो-ध्यायः समाप्त श्रीविश्वेश्वरपरमहंस ॥ This is followed by परावरे ब्रह्मणि ५, etc , 1 e , by an abstract (6 lines) of the R̥g. Prāt , in which the first two or three words (*pratīka*) of each *pāṭala* are given, together with the number of the *vargas* in that *pāṭala* This abstract concludes with the words : (sic) तृतीयोध्यायः समाप्तः श्रीकाशीविश्वेश्वर ॥ वक्रतुंड. According to this abstract, the number of the *vargas* in the 18 *pāṭalas* is respectively 5, 9, 4, 8, 6, 3, 7, 6, 6, 3, 6, 2, 4, 6, 2, 12, 6, 7.

The three *adhyāyas* end on ff 12^b 23, 34. The colophons of the several *pāṭalas* are generally of the nature - इति प्रथमं पटल ॥ or (sic) इति ७ पटलं (f. 15), 1 e the *pāṭalas* are counted together for the whole work The *vargas* are numbered continuously for each *adhyāya*, their number being 35 in the first *adhyāya* 30 in the second, 38 in the third It will be noticed that this numbering of the *vargas* in the 3rd *adhyāya* does not agree with that (37) given above according to the abstract This disagreement is due to the fact that *pāṭala* XV is divided into 3 *vargas* in the MS., while in the abstract only 2 *vargas* are assigned to that *pāṭala* The first *varga* ends after च परक्रमे द्वे । which shows that the three introductory stanzas are not included in this *varga*.

The text is bounded on either side by two double (4) red lines Sometimes in the colophons and in श्रीगणेशाय नमः in the beginning, alternate syllables are generally written in

red ink, the rest in black. The Virāmas at the end of half-stanzas and stanzas are marked by two vertical strokes in red ink. But the strokes are generally absent when the number of *vargas* is given. In the first *paśā*, the end of a Sūtra is indicated by brownish red pigment, which is also used to paint the number of the *vargas* as well as colophons. Yellow pigment is used for obliterating mistakes.

Ff 7, 13, 19 25, 31 are of deep yellow colour, ff 1, 4, 10, 16, 22 28 and 34 are rather yellowish.

The title page bears the original No of the MS as १७५१ and also the word (s c) प्राति शास्त्र कृत्यायन before प्राति शास्त्र is corrected to शौन(क).

Size 9 $\frac{1}{2}$ × 4 $\frac{1}{2}$ "

Material paper

Number of leaves 34

" , lines 8-9

Character Devanāgarī

Date not given, but its appearance shows that the MS is undoubtedly a modern one.

Scribe not known

It is a neat, accurate, very carefully and beautifully written MS

The colophons are generally of the following type -
इति प्रातिशाख्ये प्रथमं पटलं ॥

Of the ten introductory stanzas, it gives only five, i e, stanzas 1-2, 3 (formed by the two lines beginning with सन्धेर् and उभयं), 9 and 10

It numbers stanzas till the end of the stanza अष्टौ समाना - etc. which is numbered 7, instead of 6, owing to the insertion of a second reading also of the stanza कसौ गधौ ङ etc After अष्टौ समाना- etc. it numbers only *vargas* The *vargas* are numbered continuously for each *adhyāya* The *paṭalas* are counted continuously for the whole work, but at the end of the 6th *paṭalā* is also added ॥ इति प्रातिशाख्ये प्रथमोऽध्यायः ॥

Size 9½" × 4½"

Material paper

Character Devanagari

Number of leaves 18 + 1, the 16th being doubled

„ [„ lines 8-10

Date not given, but modern appearance

Scribe not known

Handwriting fairly good The MS is not written accurately and the last portion is especially full of mistakes

On the title-page is written in red ink प्रातिशाख्य २८. Above this line two numbers are written २०४४ and १८

3 This is my C³ It is a complete MS of the Rg Prāt It begins on f 1b श्रीगणेशाय नमः ॥ ॐ ॥ परावरे ब्रह्मणि यं etc It ends on f 35b (sic) ॥ इति शाख्ये तृतीयाध्यायः समाप्तः ॥ The text is divided into three *adhyāyas* and each *adhyāya* into six *paṭalas*. The *adhyāyas* end on ff 13, 23b, 35b The colophons of the several *paṭalas* in the first *adhyāya* are generally of the nature : इति प्रातिशाख्ये प्रथमं पटलं, but in the second and third *adhyāyas* they are of the type इति प्रातिशाख्ये द्वितीयाध्यायस्य प्रथम पटलं ॥ At

the end of the *adhyāyas* the number (6) of the *paṭalas* is not stated, only the end of the respective *adhyāya* being indicated by some such words as || इति प्रातिशाख्ये प्रथमाध्यायः समाप्तः ||

The MS is rather inconsistent in its method of numbering the stanzas and *vargas*. In the first *adhyāya* an inconsistent attempt is made to number the stanzas consecutively till 100, after that they are numbered afresh till the end of the *adhyāya*. In the first *paṭala* of the same *adhyāya* the five introductory stanzas are inaccurately numbered, then the five stanzas beginning with अथै समाना- are numbered consecutively. After this, only *vargas* are numbered till the end of the *paṭala*, at the end the total number of the *vargas* as well as of the stanzas being given as ||५||२६||.

In the 2nd *paṭala* the number of the stanzas appears, for the first time, after the 8th stanza as ||४०||. The continuous numbering of the stanzas, as indicated above, really begins from this number till the end of the first *adhyāya*. In the 2nd *paṭala* sometimes the number of the *vargas* also is given. Again, at the end of some *paṭalas*, in the 1st *adhyāya*, the total number of the *vargas* and the stanzas for that *paṭala* is also given.

In the 2nd and 3rd *adhyāyas* only the *vargas* are numbered separately for each *paṭala*.

The *paṭalas*, as shown above, are counted for each *adhyāya* separately.

The text is bounded on either side by three red lines, but on the last folio it is so bounded by two black lines. Ff 4, 6, 8, 11, 14, 17, 20, 22, 24, 26, 30, 35 are deep yellow in colour. On the title-page is written (sic) प्राति शाख्य ३५. Before this is added afterwards in blue ink ४५४० शाखायन. Yellow pigment is sometimes used for obliterating mistakes.

Size 8 $\frac{1}{2}$ " x 4 $\frac{3}{8}$ ".

Material paper

Character Devanāgarī

Number of leaves 35+1, f 33 being doubled

" " lines 10-11, on the last page only 4 lines .

Date not given, but modern appearance.

Scribe not known

Handwriting fairly good and on the whole accurate

4. The fourth MS in this volume is that of the Taittiriya-prātiśākhyā. It is a complete MS in 13 folios. It is written in two different hands. Till the middle of f 9^b it is very badly written, the rest being somewhat better. It begins on f 1^b ॥ ॐ ॥ श्रीगणेशाय नमः ॥ ॥ अथ वर्षसमाप्तायः ॥ अथ नवादितः समानाक्षराणि । etc. It ends on f 13^b (sic) गच्छेदाचार्यमऽसद गच्छेदार्यसऽसदगिति । १२।६(१) । इति प्रातिशाख्यं संपूर्णं ॥ अध्यायतैत्तिरीयाशामनुस्वारः प्रवर्त्तते । तस्याद्यदो गकारः स्यादुत्तरस्त्वनुनासिकः ॥ अथ चतस्रः सःहिताः । अथ वर्षं.

(6) C¹ = MS Chandra Shum Shere d 177.

Contents two different MSS written in different hands and of different size

1 The RĠ Prāt of Śaunaka, complete in eighteen *paṭalas* and three *adhyāyāḥ*. It begins on f 1^b ॥ ॥ श्रीविघ्ननिवारिणे नमः ॥ ॥ परावरे ब्रह्मणि etc. It ends on f 34 (sic) ॥ इति पार्षद-प्रातिशाख्ये अष्टादशपटल समाप्तं ॥ ॥ शुभमस्तु ॥ ॥ रामकृष्णान्मां नमः ॥ ॥ (f 34^b) क्रमं चारुमणं कुर्याद्व्युत्क्रमं च पदे पदे । स्वर-सन्धिसमायुक्तमेतद्व्यत्यादच्च लक्षणं ॥ ॥ शके ॥ १५६७ वर्षे पार्थिवसंबल्लरे भावणे नासि शुक्रपक्षे तृतीया अग्निहोत्रिणा अनतभट्टेन प्रातिशाख्य स्वार्थं पार्यं च लिखितं ॥ ॥ ७ ॥ ॥ राम ॥ ॥ कृष्ण ॥ ॥ गोविंद ॥ श्रीविदपुराण नमः ॥

The three *adhyāyāḥ* end on ff 13, 23^b, 34

The 1st *paṭala* concludes with the words ॥ इति पार्षदप्रातिशाख्ये अष्टादशपटल प्रथमं समाप्तं ॥ The 2nd *paṭala* begins with the words ॥ अथ

संधिपटल ॥, and ends इति पार्षदप्रातिशाख्ये संधिपटलं द्वितीयं समाप्तं ॥ The 3rd *paṭala* begins with the words ॥ अथ स्वरपटल ॥, and ends इति पार्षदप्रातिशाख्ये स्वरपटलं तृतीयं समाप्तं ॥ The 4th *paṭala* begins ॥ अथ व्यजनसंधिपटलं ॥, and ends इति पार्षदप्रातिशाख्ये व्यजनसंधिपटलं चतुर्थं समाप्तं ॥ *Paṭala* V begins ॥ अथ पत्वणत्व-विवेकपटल ॥, and ends ॥ इति पार्षदप्रातिशाख्ये पत्वणत्वविवेक-पटलं पंचमं समाप्तं ॥ In the same way *paṭala* VI is named, in the beginning and in the colophon, ब्रह्मसङ्गसंधिशेषपटल; at the end of the colophon being also added इति प्रथमोध्यायः ॥ *Paṭala* VII is named, in the beginning and in the colophon, सामवशसंधिपटल *Paṭala* VIII begins with the words ॥ अथान्त.पादविग्रहपटल ॥ The colophon of *paṭala* XV runs ॥ इति स्वाध्यायपटल पंचदश ॥ The rest of the *paṭalas* are not named, either in the beginning or in the colophons. The end of the 2nd *adhyāya* is indicated by adding ॥ द्वितीयोध्यायः ॥ to the colophon of *paṭala* XII

Another speciality of this MS is that it tries to number the stanzas for each *paṭala* separately, though sometimes wrongly, throughout the work. The number of the *vargas* is sometimes given in *paṭalas* I IX. Sometimes to the two figures indicative of the numbers of the stanzas and the *vargas* another figure is added to show the number of the stanzas in that particular *varga*, e g, at the end of *paṭala* V, { २८ } ३ { ६ ॥ which indicates respectively, the number of the stanzas in the *paṭala*, the number of the stanzas in the last *varga*, and the number of the *vargas* in the *paṭala*. The total number of stanzas, in *paṭala* I, is given as 36, and that of *vargas* as 5. Except in the case of the last *varga* of a *paṭala*, the number of stanzas forming a *varga* being usually 5, it follows that the ten introductory stanzas are not counted in the *vargas*. In marking the end of the first two *vargas* of *paṭala* I, the word वर्ग also is given before the number of the *varga*.

The text is bounded on either side by double black lines. On the title-page there are 9 lines of miscellaneous verses apparently written by the same scribe. At the top of the same page is written (sic)

पार्षदप्रातिशाख्य ११७, also प्रातिशाख्य पत्रे ३४. Below this is written २०६४. Red print is sometimes used. Yellow pigment is often used for obliterating mistakes. An attempt is made to mark the accent in red ink in stanzas containing vedic quotations on ff 3, 3^b (end of *patala* I) 17^b, 18, 18^b, 19, 19^b (*patala* ix, x), 20^b (stanza 4, *patala* xi).

Size 10½ × 4½"

Material paper

Number of leaves 34

„ „ lines 9 10 The last page has only 4 lines

Character Devanagari

Date शके १५६७ (see above) = A. D. 1645

Injuries The MS being rather old, is slightly worn away at the margin, but no injury has been done to the text. A few words on the title page as well as on the back page are rather damaged through rubbing though they have generally not become quite indistinct. The paper being of a brownish yellow colour has turned, owing to age, to dark brown near the edges. The MS is not very accurate.

The handwriting is quite indifferent.

2 The second MS bound in the same volume is Śikṣā of the Yajur veda composed by Amareṣa. It is styled on the title page as अमरेसी (शी) शिक्षा¹ and also as कात्यायनप्रातिशाख्यकारिका. It begins on f 1^b ॐ नमः श्रीयाज्ञवल्क्याय श्रेयो दिशतु नः कृणुः etc. It is an incomplete MS, in verse, and ends on f 8. The number of lines on each page is 11.

Character Devanagari

Date and Scribe are not given

1 Published in the शिव सप्तद, Benares Sanskrit series Nos 35 40, 42 41 46

(7) C⁵ = MS Chandra Shum Shera c 59

Contents the Rg Prat ascribed to Śaunaka The text is divided into three *adhyāya*s with *sr̥ pāṭalas* in each *adhyāya* The *adhyāya*s end on ff 14^b, 25^b, 38^b

It begins on f 1^b (sic) श्रीगणेशाय नमः ॥ परावरे ब्रह्मणी य etc. It ends on f 38^b (s.c.) ॥ इति प्रतिशाख्ये तृतीयोऽध्यायः । ॥ इति ऋग्वेद-प्रतिशाख्ये अध्यायद्वयः । ३॥ पटलान्यष्टादश । १८॥ वर्गो द्वयोधिक्रयत । १०२॥ एव प्रतिशाख्य. समाप्तः ॥ ॥ श्रीरम्बु ॥ ॥ नृपशालिनाहनशकं १५१८ दुर्मुखान्दे पालुनशुद्धगौरमाया लेखकपाठकयोः इदं पुस्तकं लिखितं । शुभमस्तु ॥ ॥ श्रीराम ॥ ॥ श्रीरस्तु ॥ ॥ श्रीराम ॥ श्रीरामाय नमः ॥ ॥ काळभैरवाय नमः ॥ ॥ शुभमस्तु ॥ श्रीप्रथमख्या श्लोकानुष्टुप् ॥ ६६५.

The MS does not number stanzas The first *varga*, as in other MSS, ends after च पटले द्वे . Till the end of the third *varga* of *pāṭala* IV, *adhyāya* I, the *varjas* are numbered continuously, as well as separately for each *pāṭala* Thenceforth till the end of the MS, they are numbered only separately for each *pāṭala* The *pāṭalas* are counted for each *adhyāya* separately The colophons are generally of the following type (sic) इति प्रतिशाख्ये प्रथमाध्याय-स्य पंचम पटलं ॥ At the end of each *adhyāya*, however, the colophon instead of mentioning the *pāṭala*, only indicates the end of the particular *adhyāya*, the colophon, for instance, at the close of *adhyāya* I is इति प्रतिशाख्ये प्रथमोऽध्यायः समाप्तः ॥ Before this is given एव वर्गपटलं ॥६॥ Similarly before the colophon of *adhyāya* II is added पटलं । ६ वर्गं ३० ।

The end of *pāṭala* IV, *adhyāya* III, coincides with the end of the 10th *varga* of this MS, i.e., with the end of the stanza अस्मा ऊ पृथे etc. (XVI stanza 52), the remaining 8 stanzas of this *pāṭala* (according to other MSS) forming the first *varga* of the following *pāṭala* (Cq also I^a, B^a, and W)

The text is bounded on either side by three, sometimes even by four, black lines Red paint is used, in the beginning, to colour the numbering of *varjas* and the colophons of the

patalas Yellow pigment is sometimes used to obliterate mistakes
 f 7^b and 8^a present a blackish appearance on account of
 rubbing of the opposite pages against each other

A peculiarity of this MS is that an attempt is made,
 from f 13 to the end, to separate even the Pādas of stanzas by
 means of one or two vertical strokes e g f 27^b, lines 2-3 (sic)
 समुद्दिष्टा वर्णगुणाः पुस्तो । द्विदिष्टाना साहितो यश्च घर्मः । Cp also f 33^b,
 lines 1-2 आदेशेऽष्टाक्षरी विद्या । स्वोपसर्गे- . Sometimes the division
 is not marked at all e g f 35, line 3 (sic) स्तोमशब्दे परे धाव्यृतशब्दे
 परेऽद्विधत् ।

On the title-page is written (sic) २०३४ ऋ-प्रातिशाख्य ३८.

Size 7½ × 5⅓

Material paper

Number of leaves 11+38+11 blank

„ „ lines 11-12

Character Devanīgarī

Date १५१८ शके (see above)=A D, 1596

Scribe not known

The MS is closely written in an indifferent hand and is not
 very accurate

(8) C⁶ = MS Chandra Shum Shere e 63

Contents an incomplete MS of the Rg Prat, en-
 ding with the first Pāda of the 11th stanza of *patala* VI It begins
 on f 1^b ॥ श्रीगणेशाय नमः ॥ परावरे ब्रह्मणि य etc It ends abruptly
 on f 20 गार्ग्यस्योष्मा सोष्मणो वर्जयेत् ॥२॥ नादः परोभिनिधानाद् भ्रू व त-
 f 15-18 (inclusive) containing the text -धरि (stanza 25, *patala*
 IV) to नव्येभिस्त्वने (stanza 27, *patala* V) *see margin* The colophons
 are generally of the type : इति प्रातिशाख्ये प्रथमं पटलं ॥ On the
 back of the last folio is written (sic) प्रातिशाखि सप्त तदर्धं समाप्त ॥
 Above the line is written ६५, and below the same २०.

Size $8\frac{1}{2}'' \times 4$

Material paper

Number of leaves 11+20+11 blank (11 15-18 are missing)

„ „ lines 7 „

• Date and scribe not given, but the appearance is modern

Character Devanāgarī

The handwriting is rather bad and generally inaccurate

(9) I¹⇒A MS of the India Office Library (No 1355)

Contents eight different MSS bound in one Vol all of which are written in different hands and are of different size. Excepting the 4th MS which is in Bengali writing, all the rest are written in Devanāgarī characters. The MS of the Rg Prat is the seventh in this Vol and is briefly described by Eggeling in the *Catalogue of the Sanskrit MSS in the Library of the India office*, under No 64. The following further account may be added to that brief description.

The text is divided into three *adhyāyas*. The *pa'ālas* are generally counted continuously for the whole work, but sometimes only for each *adhyāya*. Thus, for instance, while the colophon of *pa'āla* XIII runs thus प्रातिशाख्ये तृतीयाध्यायस्य प्रथमं पटलः ।, that of the next *pa'āla* is इति प्रातिशाख्ये चतुर्दश पटलम् ॥

Pa'āla XVI ends in this Ms, as in C⁵, after the stanza अस्मा ऊ पृमे etc (XVI stanza 52). The colophon after this stanza runs thus ॥ इति प्रातिशाख्ये षोडश पटलम् । But after the stanza सकृतिस्तु etc (XVI stanza 60) which is the final stanza of the same *pa'āla* according to other MSS, the MS also reads । इति चतुर्थं पटलः । That this addition is due to the mistake of the scribe is apparent from the fact that the numbering of the *varjās* of *pa'āla* XVII begins after the former colophon of *pa'āla* XVI.

Of the ten introductory stanzas it has only 1, 9 and 10. After these introductory stanzas which are numbered inaccurately, only *varjās* are numbered separately for each *pa'āla*. The *arga* ending with च परक्रमे द्वे, in *pa'āla* I, is numbered ॥ २ ॥, instead of ॥ १ ॥, as

in other MSS Thus the total number of the *pa'las* in *pa'ala* I is 6

It begins on f 1^b ॥ श्रीगणेशाय नमः ॥ परावरे ब्रह्मणि etc The conclusion in full, at the end of the MS, runs as follows (f 24) (sic) इति प्रातिशाख्ये तृतीयाध्यायस्य षष्ठं पटलम् । तूर्तोयोध्यायः समाप्तः प्रातिशाख्यं च समाप्तम् ॥ श्रीः ॥ श्रीः । श्रीः । सवत् १७८१ समये भाद्रपदकृष्णतृतीयाया समाप्त प्रातिशाख्य खेटो (not खेदे, as given by Eggeling) पनामकशिवरामभट्टस्य ॥ ॥ अदृदोपतोपि वा मतिभ्रमेण लेखन । यदूनमत्र बाधिक निशोष्यमेव साधुभिः ॥ श्रीः ॥

The text is bounded on either side by double black lines Red paint is used for painting the number of the *pa'las*, the colophons and sometimes some words of the text also Yellow pigment is employed for obliterating mistakes Corrections made or omissions supplied on the margin are sometimes, but not always, written by the original scribe On the title page is written 'Presented by H T Colebrooke Esqr' On the same page is written upside down (sic) ॥ इति प्रातिशाख्यप्रारम्भाः ॥ On the back page is written ॥ इति प्रातिशाख्यसमाप्ता ॥ श्रीरामाय नमः ॥ Below this is written in two lines वे० भू० ८०० स० २१.

(10) w = which 73 (1) of the Library of the -
Royal Asiatic Society, London.

This is a text MS of the Rg Prāt in Grantha characters on palm leaves An important feature of the MS is that it lacks all the ten introductory stanzas In view of the importance of the division of the *pa'las* in this MS, which is not followed in any other MS except W¹ (see below), I have throughout shown the same in my foot notes on the Text of the Prātisākhya (in Vol II) The *pa'las* are divided, not into *pa'las*, but into groups of ten stanzas, except at the end of some *pa'las* where the group may contain less stanzas

The MS ends after stanza 52 of *pa'las* XVI (XVIII according to this MS) the colophon being इति छन्दोविचितौ प्रथम आदितो-
ष्टादशपटलः । हरिः श्री ॥ For further details about this MS cp M Muller's Rg Prāt, Introduction, pp 22-24

B COMMENTARY-MANUSCRIPTS.

(1) B² MS Sansk c 10.

Contents (1) a commentary, called *Vṛtti*, on the ten introductory stanzas of the *Rgveda Pratisaḥkhyā*, and (2) the *Paṭṣada-Vyākhyā* a commentary on the rest of the *Rgveda Pratisaḥkhyā*, by *Uvaṭa*. Both are written continuously and in the same hand and are called *प्र० मा०* on the margin. The MS is briefly described in the *Catalogue of Sanskrit MSS in the Bodleian Library*, Vol. II, pp 22-3. The following further account may be added.

1 The commentary on the ten introductory stanzas begins on f 1^b श्रीगणेशाय नमः ॥ श्रीम् ॥ सूत्रभाष्यकृत. etc. It ends on ff 11^b (duplicate) and 12 एव वर्णसमानायमुक्त्वा तत्र लघुनोपायेन सज्ञापति-
भाषाम्या शास्त्रे सव्यवहारसिद्धि मन्व्यमानः सज्ञासहिंसवधार्यमाह । इति श्रीदेव-
मिनमुतविष्णुमिनकृते प्रातिशाख्ये वर्णद्वयवृत्तिः । The text proper is all incorporated in the commentary and quoted in short sections, sometimes in full and sometimes in *Pratīka* form. The painter, however, has painted red only the text of the first stanza as well as of the 9th and the 10th, probably under the impression—gathered from such MSS as C¹ or I¹—that these three were the only genuine introductory stanzas of the *Rg Prāt*. The text, though divided into *Sūtra* like short sections, is not numbered at all in any way, excepting the reference to वर्णद्वय in the colophon quoted above.

2 *Uvaṭa*'s commentary begins on f 12 अथै समानाक्षराख्या-
दितः । किमर्थमिदमारभ्यते । etc. It ends on f 229^b (s.c) हृदोज्ञान
नान्यस्तस्मात्प्रयत्न कुर्व माहा ना नान्यदस्तीति तव किं ॥ इति
श्रीपार्षदव्याख्याया आनदपुरवास्तव्यनम्रटपुनउवटकृतौ प्रातिशाख्यभाष्ये अष्टा-
दशपटलं समाप्त ॥

Below this follow several lines, on the nature of the five kinds of *svara-bhakti* beginning करेणु कविणी चैव हारिणी
हरितेति च ।, and ending या तु हसपदा नाम सा तु रेफपकारयोः ॥
After this are given the date (शके १७१६ A D 1794) and the scribe's name (कर्णिकरोपनाम्ना विष्णुभट्टस्य लिखित; cp *Bodl Catal*)

which are followed by the words ॥ श्रीवेदपुराणमस्तु ॥ A comparison of this with the end-colophon of B¹ will show that both the MSS are written by the same scribe

The text is divided into 18 *paṭalas*, which are numbered consecutively for the whole work. Except at the end of *paṭala* VI, where प्रथमोऽध्यायः is added to the usual colophon, the *adhyāya* is never mentioned either at the end of *paṭala* XII, or *paṭala* XVIII. The text is quoted in Sūtra form.

The plan, followed in this MS, of numbering Sūtras, stanzas or *vargas* is very irregular and inconsistent. It starts with a very complicated method which is very similar to that of I² (cp below) and finishes with one which is even more simplified than that of B² (cp below). In the first *paṭala* an attempt is made to number Sūtras, stanzas, *vargas*, and stanzas in a particular *varga*. The scheme was bound to fail by its very nature. The numbering is very often wrong and one or two figures are very often wanting. In *paṭalas* X, XII–XVI, XVIII, and also in *paṭalas* XI, XVII with a few exceptions, only Sūtras are numbered for each *paṭala* separately. In the rest of the *paṭalas* sometimes the one, sometimes the other, and sometimes both of these plans are tried inconsistently. The numbering, moreover, in the last case is sometimes consecutive, and sometimes for each *paṭala* separately. Sometimes in several *paṭalas* no numbering occurs for pages together. Except in the case where the end of a stanza occurs in the middle of a Sūtra, the numbers are generally given after the commentary of a Sūtra. The last two stanzas of *paṭala* XIII which are without any commentary are not numbered at all, the numbering (॥ ५८ ॥) stopping with the preceding Sūtra.

The text is bounded on either side by two red lines only up to f 207^b, the rest not being bounded at all.

Sūtras, numbers of Sūtras, *vargas* and of stanzas, colophons and sometimes by mistake even parts of the commentary are painted red. Black pigment is used for obliterating mistakes, e g f 206^b. A feature of the MS is the use of the sign ° for the sake of abbreviation, especially after Vedic quotations in the commentary. The

tendency is not so much marked in the first two *pañjals* as afterwards E g क० is generally written for कस्मात्

On the title page, besides a stamp of the Bodleian Library the words 'sent from Benares 1861', is also written ॥ अथ प्रतिशाख्य भाष्यप्रारम्भः ॥ ५०००. After अथ is supplied शाकलशाखा On the back page is written by the same scribe (sic) ॥ अथ प्रतिशाख्यभाष्य-समाप्त ॥

The MS is on the whole accurate and is written in a neat, bold hand There are two lacunae on f 229^b, one of which is shown above in the concluding lines of the MS

(2) B²=MS Sanskrit d 20

Contents (1) a commentary, called Vṛtti, on the ten introductory stanzas of the Rgveda Prāt śūkhya, and (2) the Paṅḍa vjākhya a commentary on the rest of the Rg Prāt, by Uvaṅ Both are written continuously and in the same hand, and are called प्रा० भा० on the margin The MS is described in the *Catalogue of Sanskrit MSS in the Bodleian Library*, Vol II, p 23 The following further information may be added

1 The commentary on the introductory stanzas begins on fol 1^b It ends on fol. 6^b (s c) तथा प्रथमपञ्चमी द्वात्रिंशत् इत्येवमादिष्वयं क्रमो वेदितव्यः ॥ ॥ इति श्रीदेविमित्रमुतविष्णुमित्रकृते प्रतिशाख्ये वर्गद्वयवृत्तिः ॥ ॥ एष वर्णसमाग्रायमुक्त्वा तत्र लघुनोपायेन सज्ञापरिभाषाम्या शास्त्रे सव्यवहारसिद्धिं मन्यमानः सज्ञासन्निधायमाह ॥ The text proper is all incorporated in the commentary and is quoted in Sutra like short sections, generally in full but sometimes only the first word with the mark of abbreviation (o) and the last word, e g परावरे० शौनक ॥ for the first stanza Besides the text of stanzas 1, 9, and 10 which is painted red as in B¹, the beginnings of the lines माण्डूकेयः etc., समानताम् etc. and of the stanza सुधेर् etc are also painted in a somewhat different red colour The rest of the text is left unpainted It is clear that the painter thought the text so painted to be the genuine part of the Prāt śūkhya (cp B¹) and the rest a part of the commentary The colophon the words (like तथा च) marking the beginning or the end of a quotation from some other work and

the नमस्कार in the beginning are also painted red. The text is not numbered in any way, excepting the reference to वर्गद्वय in the colophon quoted above.

2 Uvaṣas commentary begins on f. 6b (sic) ओ नमो भगवते मगलेश्वरश्रीमद्दिव्यलक्ष्मीनृसिंहाय ॥ श्रीवेदपुरुषाय नमः ॥ ॥ अष्टौ समानाक्षराद्यादित ॥ किमर्थमिदमारभ्यते । etc. It ends on ff. 104b, 105 (sic) छदोत्रान नान्यस्तस्मात् प्रयत्नं कुरु महा—नातान्यदस्तीति तत्त्वकि ॥२४॥६१॥३८॥ इति श्रीपार्षदव्याख्यायामानन्दपुरवास्तव्यवज्जट पुनउवटकृतौ प्रातिशाख्यभाष्ये अष्टादश पटल समाप्त ॥ प्रातिशाख्यभाष्ये तृतीयोऽध्याय ॥ ऋग्वेदे प्रातिशाख्य समाप्त ॥ ॥ भैरवप्रसादात् ॥ ॥ प्रातिशाख्ये अध्यायसख्या ॥३॥ पटलसख्या ॥१८॥ वर्गसख्या ॥१०३॥ ऋक्सख्या ॥ ॥ सूत्रसख्या ॥ ॥ प्रतिशाख्यमूले ग्र यसख्या ॥ ॥ प्रतिशाख्यभाष्ये ग्र यसख्या ॥ ॥ अपर पुस्तक वीक्ष्य शोधनीय विचक्षणैः ॥ हीनाधिक्यैः स्वैर्वर्णैरस्माकं दूषणं नहि ॥१॥ कल्याणमस्तु कमलाभिमुखी सदास्तु दीर्घायुस्तु बलमस्तु महद्यशोस्तु ॥ आरोग्यमस्तु बहुपुत्रसमागमोस्तु वशे सदैव भवता हरिभक्तिरस्तु ॥२॥ ॥७॥ इदं पुस्तकं धन्वाराविश्वनाथभट्टसुतवीरेश्वरेण लिखितं स्वपरार्थं चैतत् ॥

The text is divided into 18 *pañcās* numbered consecutively for the whole work. The end of *adhyāyas* I, II and III is indicated respectively at the end of *pañcās* VI, XII and XVIII. Several of the *pañcās* begin with ॥ श्री- ॥ After the usual colophon of *pañca* IX is added ॥ प्रातिशाख्यार्थं ॥ The text is quoted in Sūtra form.

The plan of numbering the text, followed in *pañca* I is not the same as that in the rest of the *pañcās*. In *pañca* I every Sūtra is numbered, and at the end of each *varga* four figures are added indicative respectively of the numbers of (1) Sūtras, (2) stanzas (3) stanzas in that *varga*, and (4) *vargas*, e.g. at the end of the first *varga* is added ॥२६॥५॥५॥३॥ In the other *pañcās* sūtras are of course, numbered for each *pañca* separately, but the *vargas* are numbered consecutively for each *adhyāya*. Except at the end of a *pañca*, where the number of the

vargas is written in black ink in the same line after the number of the Sūtras, the number of the *vargas* in other cases is supplied, in the same hand, above the line in red ink. The number of the *vargas* in the three *adhyayas* is respectively 35, 30, 38

The numbering of the Sūtras is not always correct, sometimes parts of a Sūtra containing several lines or stanzas are numbered separately as well as together, e g ff 53 b, 55 (VII 33 and 34) Sometimes verses quoted in the commentary are, by mistake, numbered among the Sūtras, e g the commentary on the last Sūtra of *pāṭala* XIV The last two stanzas of *pāṭala* XIII are not numbered with the Sūtras, though included in the *vargas* The same is true of the last stanza, of *pāṭala* XII

The text is bounded on either side generally by two black lines, but sometimes by four or even more. Sūtras, colophons and numbers of Sūtras etc. are painted red. A kind of dark brown paint is used for obliterating mistakes, e g f 30 On the title page, besides a stamp of the Bodleian Library, is written प्रातिशाख्यभाष्य-पटल ३८. Fol. 6 is painted in yellow pigment on both sides, perhaps to mark the end of the commentary on the introductory stanzas There are two lacunae towards the end In two or three cases the omission is supplied on the margin by the same scribe, e g ff 41 b and 34 b The same scribe has supplied different readings on the margin, e g f 20 Sometimes it is difficult to distinguish between variants and corrections Perhaps they are to be taken as readings or corrections from other MSS Generally all these cases are mentioned in my foot notes in Vol II

Another feature of the MS is the addition of explanatory marginal notes This fact, coupled with the circumstance that many cases of textual difficulty or otherwise noteworthy points are marked by the scribe with the sign =, shows that he studied the commentary thoroughly and critically His scholarship is also borne out by the verse added to the end-colophon He also quotes a Vṛtti a few times in his marginal notes, e g f 46 b

The MS is generally very accurate, written very carefully in a small beautiful hand

Injuries the MS is on the whole in good condition, excepting ff 4-16 which have marginal injuries affecting even the text On ff 9-16 parts of one or two lines are damaged on each page The margins have been repaired by the binder

(3) I^o—India Office Library, Sanskrit
MS No 28 (E. 65)

Contents the same as those of B³ It is briefly described by Eggeing in the *Catalogue of the Sanskrit MSS in the Library of the India Office* under No 65 The following further account may be added

1 The commentary on the introductory stanzas begins on f 1 b (sic) श्रीगणेशाय नमः ॥ ॥ श्री शौनकाय नमः ॥ ॥ सूत्रभाष्यकृता (-त corrected to -ता) सर्वा-प्रख्यम् रसा शुचिः । etc It ends on f II (sic) एव वर्षसमाभ्यायमुक्त्वा तत्र लघुनोपायेन सज्ञापरिभाषाम्या शास्त्रे सव्यवहार सिद्धिं मन्यमान सज्ञासञ्ज्ञीसवधार्यमाह ॥ ७ ॥ इति श्रीदेवमित्रसुतविष्णु-मिनकृते प्रातिसाख्ये वर्गद्वयवृत्ति ॥ ७ ॥

The text proper is all incorporated in the commentary and is quoted in Sūtra like short sections rarely in full mostly in abbreviation e g f 2^b परावरे शौनक । for the first stanza f 8^b अस्य० रीये । for the second half of stanza 7 Once or twice the text is quoted also in Prātika form, e g f 4^b शास्त्रप्रयो-जनमाह । माहुरेय सहितामित्यादि । Red paint is employed to indicate the colophon the नमस्कार in the beginning and sometimes the text and portions of the commentary The text is not numbered in any way, excepting the reference to वर्गद्वय in the colophon quoted above

2 Uṣṭa's commentary begins on f 11 ॐ नमो भगवते मगलेश्वर-श्रीमद्व्यलक्ष्मीसिंहाय । श्रीवेदपुराणाय नमः । अष्टौ समानाक्षराख्यादित् ।

किमर्थमिदमारम्यते । शिखा (-शा- corrected to -क्षा on the margin)
 छदोव्याकरणैः etc Fol. 202^b ends (sic) सर्वाणि रूपाणि च भक्तितो
 यः स्वर्गं जयत्येतैरथामृतत्वं । या ब्राह्मणदृष्टदसामेतं विशेषं वेद । मूता-
 Fol. 203 is missing The remaining last f is numbered २०६ on the
 right hand side, but २०४ on the left hand side But as the
 missing portion, to judge from the last remaining stanzas, seems to
 have contained almost the same matter as that found at the end of
 Bⁿ and would have covered only one folio, it seems that the number-
 ing २०४ is the correct one F 204 begins with the words (sic)
 मादिनिचतुपंचपदत्रयमुदाहरेत् ॥४॥ पृथक्पृथग्विपर्यस्य लेखामाहुः पुनः क्रमात् ।,
 and ends after several lines (sic) ऋग्वेदादिर्महाशाखा कल्याख्या वेतरा
 मता । गौमिलाः शौनकाः सर्वे कल्पशा प्रचक्षते ॥ ॥श्रीः॥श्रीः॥श्रीः॥श्रीः॥श्रीः॥
 श्रीः॥श्रीः॥श्रीः॥श्रीः॥श्रीः॥

The text is divided into 18 *patals* numbered consecutively
 for the whole work. Except at the end of *patala* VI, where
 प्रथमोऽध्यायः is added to the usual colophon, *cdiyas* are nowhere
 mentioned in the colophons To the colophon of *patala* IX is added
 (sic) प्रातिशाख्यादस्य *Pr. II* XII begins with श्री The text is quoted
 in Sūtra form

The plan followed in numbering the text is generally consistent,
 but full of mistakes and omissions An attempt is made to number
 every Sūtra, every stanza and every *varga* consecutively for the whole
 work The number of *vargas* is also preceded by that of the stanzas
 in the particular *varga* Sometimes at the end of a *patala*, besides the
 consecutive number of stanzas, the total number of the stanzas in
 that particular *patala* is also added, e g *patala* III Sometimes,
 besides the consecutive number, the *vargas* for a *patala* are also
 numbered, e g *patala* XIV *Vargas* are not numbered in *patala*
 XII Unless the end of a stanza or of a *varga* happens to occur in
 the middle of a Sūtra, the numbering is given after the commentary of
 a Sūtra In the former case, stanzas and *vargas* are numbered even
 in the middle of a Sūtra The fact that sometimes, in spite of
 mistakes in counting, the numbers of the following Sūtras etc are

given correctly, shows that the numbering is based on some original MS. Of course the scribe is responsible for many mistakes and omissions.

It is to be noticed that the last two stanzas of *pañalas* XII and XIII each are not counted as Sūtras, though included in the stanzas and *vargas*.

The text is bounded on either side by two, only rarely by three, black lines. Colophons, numbers of Sūtras etc., beginnings of Sūtras, and sometimes a few words of the commentary also are painted red. A kind of white paste is used for obliterating mistakes, e. g. f. 168^b. Yellow pigment also is rarely thus used, e. g. f. 123^b. Black ink is generally used for striking out mistakes, e. g. f. 68^b. F. 99 is painted yellow, perhaps to mark the end of the first *adhyāya*.

On the title page is written (sic) प्रातिशाख्यभाष्य वेद प्र० ५०००. After वेद is supplied above the line यज्ञ का. Above this is written, "Uvaṣa's Comy. on the ('religious rites of the Ṛgveda' corrected to) Sūtras for the correct articulation and chanting of the Vēda." Below this is written in a different hand "See another volume of this author. The beginning of this is ('seems to be' supplied above the line) on the same subject by Vishnu Mitra son of Dēva Mitra." On the right hand corner of the same page is written in red ink "Presented by H. T. Colebrooke Esqr." There is also a seal of the 'E. I. Comp's Library'. On the back-page is written प्रातिशाख्यभाष्य उवटकृत ॥

F. 95 seems to be in a different hand. Most of the corrections or marginal notes are in a different hand. There are many mistakes and omissions in the MS which have been generally noted in the foot notes (in Vol. II).

4. Injuries though the date of the MS is not given or rather is lost with the missing f. 203, the general appearance of the MS, and the writing show that it is fairly old. Most of the folios are slightly worm-eaten on the right hand side, one or more letters being sometimes affected. Notes given or readings supplied on the margin have been sometimes partly cut off by the binder, e. g. f. 31^b.

Several folios are folded on the margins in order to save their marginal notes or readings from thus being cut off in binding e. g. f 83 Many of the folios owing to age, present a dark brown appearance near the edges. The commentary is slightly injured on some folios, e. g. fl. 1^b, 47

4 GENERAL ACCOUNT OF THE MSS. AND THEIR RELATIONSHIP

In my edition of the text of the Pr₁tisākhya, I have tried to arrive at the text which Uvaṭa had before him for his commentary. First of all it was necessary that the edition of the commentary should be accompanied by the text followed by its own author. Secondly, as none of the MSS which have come down to us is earlier in date than Uvaṭa's commentary, it follows that the text which is directly opposed to that adopted in Uvaṭa's commentary or in the Paṛṣada Vṛtti—which in all probability is earlier than Uvaṭa's commentary—is generally speaking later than Uvaṭa's commentary. As an illustration, in the commentary on IV 14 Uvaṭa says निशब्दलोपो द्रष्टव्यः । छन्दोवत् सूत्राणि भवन्ति ।, proving thereby that the reading of the Sūtra in his time was ता वशगमानि (also found in P¹) But all the text MSS except I¹ and most of the commentary MSS read तानि (-तानि W) for ता Here it is obvious that तानि is a later improvement cp also न रूप (XI 60) All such important cases are discussed in the Additional Notes in Vol. III

That the majority of the MSS are further removed from the archetype than Uvaṭa's commentary is also proved by the fact that most of them contain, in varying numbers, the introductory stanzas which, as shown below, are not recognized by Uvaṭa or by the Paṛṣada Vṛtti. Moreover, in a few places Uvaṭa refers to some variants, but generally speaking no trace of them is found either in the text or in the commentary MSS and in fact it is not clear in some places as to what variants are exactly referred to by Uvaṭa. For instance Uvaṭa says in the commentary on VIII 41 अत एव

वातस्येति ग्रहणमनर्थकं भवतीति मर्तस्येति तस्य स्थाने पठन्ति |, but no text or commentary MS¹, except C² where मर्तस्य is corrected to वातस्य, shows any trace of this reading in the Sūtra. Again, Uvaṭa says in the commentary on XV 12 केचिदेतं श्लोकं न पठन्ति |, but the stanza referred to here is found in all the text MSS, cp also Uvaṭa on XIII 29. In the commentary on XV 9, XVII, 43 and 44 Uvaṭa refers to some variants, but the nature of those variants is not quite clear from the text or the commentary MSS.

As would appear from the reading तानि (IV 14), discussed above, the text given in some of the commentary MSS has been influenced by the later readings or additions of the text MSS, cp IV 14, III 15, VI 55, XIV 69, XVI 76². It is also likely that some of these later readings might have originally started from the improvements made by the scribes or readers in the commentary MSS themselves.

The difference between the text adopted by Uvaṭa and that found in the Paṭṭada-Vṛtti (as far as it can be judged from P¹ P²) is confined only to a few variants and is not so great as to entitle us to speak of two separate recensions. In fact the difference is not greater than that found among the different MSS of Uvaṭa's commentary itself, cp for instance अक्षधन (X 17) for सुधन, which is found in the Paṭṭada-Vṛtti, with अक्षयाः (XV 27) for अक्षयाः, found in some MSS of Uvaṭa's commentary W and W¹ on account of their division of the different *paṭṭas*, which generally speaking differs from that of all the other MSS including P¹ and P², might be regarded as being based on a separate recension. But because, as shown below, W¹ (which is closely related to W) seems to represent the same work as that represented by P¹P², it is more reasonable to take them both with the other MSS of the same work, i. e. the Paṭṭada-Vṛtti. Again, the introductory stanzas which might have

1. P¹P² both read in the Sūtra मर्तस्य, but in the commentary वातस्य is explained. It shows that मर्तस्य in the Sūtra is a later adoption. See also Appendix I to this Vol.

2. On the question of its being a later interpolation see Below.

served the basis of two separate recensions are not confined to the MSS of any particular group. Owing to this I find it impossible to classify the MSS into any well-defined groups. The difficulty is further increased by the fact, occurring not infrequently, that sometimes the scribe, in copying a MS of one group having corrections or variants on the margin from a MS of another group, substitutes the latter for the original readings of that MS, and consequently the copied MS. comes to share the readings of two groups and in a way gives rise to a third one. That is why, for instance, I¹ and C¹, both agreeing with each other in many respects, still differ in some places. The following division into groups, therefore, should be taken only as based on broad facts.

All the MSS used directly or indirectly by me can, with regard to the text, be divided into two groups which may be called A and B. The MSS of the A group are comparatively older than those of the B group and are characterized by certain more or less common readings and mistakes. Those of the B group on the other hand, are characterized by the absence of those readings and mistakes common to A, and by some later alterations. cp XIV 47, 63, 69, XV 5 XVI 8, 12, 18.

The MSS of the A group have three subdivisions: **the first comprising W W¹ P¹P²P³, the second comprising C¹I²P, the Paris MS, a (M M), and the Berlin MS 394, the third comprising C⁴MC⁴ and probably also A (M M)**. The Whitney MS and the Berlin MSS 595 and 691 owing to scanty information about them cannot be definitely assigned to any particular subdivision but a comparison of some important readings leaves no doubt that they share many peculiarities of the A group. The latter two¹ like C⁴ (see below) share some characteristic readings of the first subdivision. cp X. 17, XIII 48.

The MSS of the first subdivision of A are characterized by the absence of the ten introductory stanzas and by some readings which,

1. Both however agree with I¹C¹ in having the same number of the introductory stanzas.

with the exception of C⁴ and the Berlin MSS 595 and 691, are not as a rule found in the other MSS cp I 47, 48, X 17, XIII 48. See also I 52 (not in W, nor probably in W¹). In some respects P¹P²P³ agree more closely as opposed to W and W¹, as is evident from their difference in the division of the *paṭīlas* cp also I 52, IV 14, XI 15, XIV 37.

The MSS of the second subdivision of A are characterized by certain, more or less common readings and mistakes cp XIV 55, XV 11, XVI 23. C² is the only MS which originally contained only the first of the introductory stanzas. The other MSS of this subdivision contain Uvata's commentary as well as that on the introductory stanzas. As regards the Berlin MS 394, cp Weber's Catalogue, Vol I Nos 36 37.

The third subdivision of A is characterized by the presence of the ten introductory stanzas. C³ is an incomplete MS. M shares many peculiar readings of the second subdivision see above. M is the only text MS which agrees with the commentary MSS in XVIII 12. C⁴ has most of the readings which are peculiar to the first subdivision. It is also closely related to C² cp I 52 II 37, XI 53, XV 33, XVI 90, XVIII 62. It appears that it is through this close relationship that sometimes C³, though less often than C⁴, shows signs of some influence of the first subdivision cp I 48, XI 24, XIII 48.

The MSS of the B group also have three subdivisions —

1 I¹C¹ Both agree in having the same number of the introductory stanzas. Though both agree generally, in some cases I¹ agrees with the second subdivision of A, while C¹ agrees with the MSS of the B group. In one or two cases I¹ is the only text MS which has preserved the original reading cp IV 14. Cp also XIV 36 (in C² also). I¹ agrees with C²WBⁿP in its division of *paṭīla* XVI. I¹C¹C² agree in having the same division of *targīś* 5—9 in *paṭīla* XVI.

2 B¹D¹ Both the MSS are transcribed by the same scribe. Though agreeing as a rule, they sometimes differ, e.g. IV 14, XI 71. In some cases they agree as opposed to all the other MSS,

e. g. XI 4, 6. In a few cases the true reading is found only in B¹B²W, e. g. XI 5, XIV 41 B¹ agrees with C²C³ in having the same number of the introductory stanzas. Sometimes B¹ has undoubted influence of the commentary MSS, cp XVI 85—86

3 B²C²C³, B², and the MS used by Borooah. All these agree in most of the readings which are common to the MSS of the B group. C²C³ (and B¹) agree, as already stated, in having the same number of the introductory stanzas. Compare also III 23, III 28 and the variant एत्यनित्ते in the second introductory stanza. In a few cases C²B² agree as opposed to all the other MSS, e. g. VII 34 (the variant धारयाद्य), IX 36 C²B² (and C² after correction) are the only MSS which have preserved the original reading in XL 60. Compare also XI 25 (योग- for -योग) where these three agree as opposed to all the other MSS. In some cases, however, C²B² agree with the MSS of the A group. Excepting *pañjā* XVI, the division of the *virgulae* in B² is the same as in B¹, the only difference being that while B¹ numbers them separately for each *pañjā*, they are numbered in B² for each *adhyaīya* consecutively.

Now with regard to the commentary, it can be said with certainty that none of the commentary MSS has preserved the original text of the commentary. This is evident from certain obvious mistakes which are common to the MSS of Uvaṣa's commentary, from the corrupt state of the commentary in some places, and from the omission of the commentary on some Sūtras. All such important cases are noticed or discussed in the Additional Notes in Vol. III. On account of this fact all the commentary MSS (including those of the Pañjāda Vṛtti) used or consulted by me have proved of some help in one way or another. The fact that there are common mistakes (e. g. अनुनासिक- for नासिका- in VI 33, परिपातयन्ति for परिपाद्यन्ति in XIV 37) which are generally wanting in the Pañjāda Vṛtti MSS and therefore cannot be attributed to Uvaṣa, also shows that the MSS are not quite independent of one another.

the MSS. of both the other groups (cp. XI 17), and from some additional passages which are wanting in the other MSS. In some cases, however, B¹ is the only MS which has preserved the true reading, cp. IV. 42, XII. 2.

5 THE AUTHORSHIP OF THE COMMENTARY ON THE INTRODUCTORY STANZAS

The commentary on the first ten introductory stanzas prefixed to the Rgveda Prātisākhya, which on the basis of the evidence shown later on, I am inclined to regard as spurious, is found in all the three MSS of the commentary that I have collated, as well as in B¹. It is also found in the Paris MS used by M. Regnier, of his Rg. Prāt., part I, pp 21 22. It would appear from his foot notes on pages III, VIII, and X, that the MS a of Prof. M. Müller also contained this portion¹.

At the end of this commentary the following words occur : इति श्रीदेवमित्रमुतविष्णुमित्रकृते प्रातिशाख्ये² बर्गद्वयवृत्तिः ॥ एवं वर्ष-समान्नायमुक्त्वा तत्र लघुनोपायेन संज्ञापरिमाणान्या शास्त्रे अन्यत्रहासिद्धिं मन्यमानः सहासहस्रसंवधार्यमाह । After this B¹ adds अथै समानाक्षरमि-

1 Also found in P, see above

2. Cf. also Burnell's *Classified Index to the Sanskrit MSS in the Palace Library at Tanjore*, pp 1b, 2a, *Notices of Sanskrit MSS*, Second Series, by H. P. Śāstri Vol. II, Calcutta, 1904 page 114, No. 126, *A Descriptive Catalogue of Sanskrit MSS in the Library of the Calcutta Sanskrit College* by Hrishikesa Śāstri and S. C. Gu, Calcutta, 1890 Vol. I, Vedic MSS., p 315, No 497, *A Descriptive Catalogue of the Sanskrit MSS in the Government Oriental MSS. Library, Madras, Vol II Vedic Literature, Madras, 1905*, p 621, No 883, *A Triennial Catalogue of MSS collected during the triennium 1913-1916 for the Government Oriental MSS Library Madras Vol. II, part I, Sanskrit A Madras, 1917*, p 1231, B No 972, and Weber's *Catalogue of Berlin MSS.*, Vol. I, No 26

3. M. Müller corrects प्रातिशाख्ये to प्रातिशाख्यमाख्ये on p 1 of his edition of the Rgveda Prātisākhya. P reads प्रातिशाख्यमाख्ये for प्रातिशाख्ये.

त्यादि । इति परावरे ब्रह्मणीत्यारभ्य सकलदेशीयवैदिकैः पठ्यमानस्य षण्द्वयस्य व्याख्या । अथ भाष्यम् । This addition is wanting in all my MSS and seems to have been due to the editor Thereafter the commentary on I 1 begins with the words ओ३म् (omitted in B^a) । नमो भगवते (omitted in P) मङ्गलेश्वरश्रीमद्विष्वक्लक्ष्मीनृसिंहाय । श्रीवेदपुरुषाय नमः ॥ अथौ समानाक्षराण्यादितः ॥ किमर्थमिदमारभ्यते ।, etc., at least in B^a, I², P, and B^a In the introduction to the commentary on the ten introductory stanzas, Viṣṇumitra is said to be the author of the commentary Stanzas 5—7 of this introduction read as follows

चम्पाया न्यवसत्पूर्वं वत्साना कुलमृद्धिमत् ।
 यस्मिन्द्रजवरा जाता बहुचा पारगोत्तमाः ॥
 देवमित्र इति ख्यातस्तस्मिञ्जातो महामतिः ।
 स वै पारिषदे श्रेष्ठः सुतस्तस्य महात्मनः ॥
 नाम्ना तु विष्णुमित्रः स कुमार इति शस्यते ।
 तेनेय योजिता वृत्तिः सद्दिप्ता पार्षदे स्फुटा ॥

The commentary on the Prātiśākhya however is ascribed to Uvaṣa at the end of all the *pañjals*, and with the exception of a few cases is called पार्षदव्याख्या as well as भाष्य .

The first question that strikes any one is whether there is any connection between Viṣṇumitra and Uvaṣa and consequently between the commentary on the introductory stanzas and that on the Prātiśākhya If so, what is that connection? As we shall see later on, the first part of the question is not easy to answer, but we can arrive at some definite conclusion about the second.

Roth¹, who appears not to have noticed the colophon at the end of the commentary on the ten introductory stanzas, and had no idea of the spuriousness of these stanzas, thought that this commentary and that on the Prātiśākhya were by the same author Consequently, he had to face the discrepancy of the same work having been assigned to Uvaṣa at the end of all the *pañjals*,

1 Cl. Zur Literatur und Geschichte des Weds, pp 60-61

while in the introduction ¹Viṣṇumitra is spoken of as the author of the commentary. He tried to explain this discrepancy by the suggestion that Uvaṭa, the author of the *whole* commentary, based his work on an older commentary by Viṣṇumitra.

Prof M Müller confidently followed Prof Roth in this respect. He noticed the colophon at the end of the commentary on the ten introductory stanzas, in which Viṣṇumitra's name occurs, but this, instead of creating any suspicion in his mind as to the correctness of Prof. Roth's conclusion, strengthened his belief in it. This further discrepancy, he¹ thought, was due to the modesty of Uvaṭa, who instead of putting his own name in this colophon, as in the other colophons, mentioned that of Viṣṇumitra, whom M Müller, like Roth, thought to be the original author of the commentary. The same view is followed generally by other scholars, e.g. J. Egeling in the introduction to M Müller's *Ṛgveda Prāṭiśākhya* (p. 23), Winternitz and Keith in the *Bodleian Catalogue* (pp. 22-23), and Burnell in his *Classified Index of Sanskrit MSS* (pp. 1-2) all ascribe both the portions of the commentary (really both the commentaries) to Uvaṭa.

M. Regnier² is not definite about the nature of Viṣṇumitra's work and says that the part of the introduction to the commentary where Viṣṇumitra's name occurs is not quite clear and requires to be subjected to a new examination. The colophon at the end of the commentary on the introductory stanzas he takes simply to mean that the two stanzas (9 and 10) containing the alphabet are from a work called *Prāṭiśākhya* and composed by Viṣṇumitra, without any reference to the authorship of the commentary on these two stanzas, which he considers to be by Uvaṭa. The commentary preceding the two stanzas (अकारकरी, etc.) which also according to him is by Uvaṭa, Regnier takes to be the commentary on the first stanza (परावरे etc.) followed by long prolegomena. This is pro-

1 Cf his edition of the *Rg. Prāt.*, p. I foot note

2 Cf his *Prāṭiśākhya du Rig Veda* part I, pp. 21-22

tably one of the reasons why he does not give the introductory stanzas 2-8 in his text

To me it appears, on the contrary, that Uvaṭa either was not cognizant of the existence of the introductory stanzas, or, at least, did not regard them as forming a part of the Rġveda Prātiśākhya and consequently could not have written a commentary on them either independently or on the basis of another commentary. The strongest argument is that in the discussion, at the end of the commentary on I 3, based on the relative meaning of the words आदितः and उत्तराणि in the first two Sūtras of the Prātiśākhya, which imply a fixed order of the alphabet, Uvaṭa takes for granted that there was no portion of the Prātiśākhya giving at least a fixed order of the alphabet. He winds up the discussion by saying that though no fixed order of the alphabet is given in this Prātiśākhya, the order referred to is one of the two popular orders, and the particular order followed in this Prātiśākhya is proved, not by a direct appeal to the introductory stanzas containing the alphabet, but by an implication from the usage of the Prātiśākhya itself. The important passages in this discussion are as follows

ननु कथं वर्णसमाग्रायमनुपदिश्येव—अष्टौ समानाक्षराद्यादितः (१।१) इति । उपदिष्टस्य हि व्यपदेश एवमुपपद्यत आदित इति । नानुपदिष्टस्य । तथा—चत्वारि सभ्यक्षराण्युत्तराणि (१।२) इत्युत्तरव्यपदेशो नैव घटत इति ॥ नैव दोषः । उपदिष्टो वर्णसमाग्रायो लौकिको विद्यते ।.....ननु यदि लौकिकोऽत्र वर्णसमाग्रायो पृहते, एव तर्हि तयानुपूर्व्या भवितव्यम् ।..... सत्यम् । आचार्यप्रवृत्त्या क्रमोऽन्ययानुमीयते ।.....उभे अप्येते आनुपूर्व्यौ लौकिकस्य वर्णसमाग्रायस्य द्रष्टव्ये ॥

It is clear from this that the whole of this discussion would be out of place and irrelevant if Uvaṭa was cognizant of the existence of at least the two introductory stanzas अकारकर्त्तौ, etc., as a part of the Rġveda Prātiśākhya, and much more so if he himself was the author of the commentary on them.

The same conclusion is further strengthened by comparing the following passages in Uvaṭa's commentary —

On I 6, Uvaṭa says लृकारस्य मात्रिकस्य.....सर्वशब्देन ग्रहणं न भविष्यति स्वरशब्देन ग्रह्यात् । घातो स्वरः कल्पयताञ्जुकारः (१३।३५) इति लृकारस्य स्वरसङ्गा । Uvaṭa's reference here to XIII 35, instead of to पदाद्यन्तयोर्न लृकारः स्वरेषु in the introductory stanzas, shows his ignorance of the latter. Notice also यौ च वक्ष्यमाणौ स्वरो—घातो स्वरः कल्पयताञ्जुकारः, etc., in the commentary on I 19.

In the commentary on I 22, Uvaṭa, while recapitulating what has gone before, begins only from अष्टौ समानाक्षराद्यादितः (१।१) without referring to the introductory stanzas.

Finally, while commenting on I 65, Uvaṭa takes pains to explain ऋकारादयः by ऋकारमादौ कृत्वा, which was quite unnecessary if he knew the fixed order of the vowels given in the introductory stanzas.

Moreover, had the introductory stanzas formed a part of the Prā-tiśākhya according to Uvaṭa, the question किमर्थमिदमारभ्यते as to the purpose of this Prātiśākhya, treated in the commentary on I 1, ought to have been treated somewhere in the commentary on the introductory stanzas, where it would have been quite in its natural place¹.

The author of the commentary on the above stanzas, however, answers (stanza 4, page 13) almost the same question in his own way, and while doing so describes this Prātiśākhya as merely a शिक्षाशास्त्र in opposition to Uvaṭa who, in his answer to the above question in I 1, thinks that the subject matter of the Prātiśākhya includes all the three शिक्षा, छन्दस् and व्याकरण. This opposition of views as well as the treatment of almost the same question in two different places proves, beyond doubt, the difference of authorship in the two different cases.

The introductory verses in the beginning of the Vṛtti (1 c, the commentary on the introductory stanzas) are not by Uvaṭa as

1 For other reasons proving the spuriousness of the ten introductory stanzas, see below.

is supposed by Roth, M Müller and other scholars. On the contrary they are by Viṣṇumitra himself. Roth's argument, based on the use of the third and first persons referring respectively to Viṣṇumitra and Uvaṭa, is not very cogent. Both of them might refer to the same person—a fact quite in keeping with the usage of Sanskrit writers. The other argument of Roth with respect to स वै पाषंडश्रेष्ठ (in my edition स वै पारिषदे श्रेष्ठ) is based on misconstruing this phrase as referring to Viṣṇumitra, while in fact it refers to Devamitra, his father, cf M Müller, p. I.

There are other traces to be found which prove conclusively that the two portions of the commentary, rather the two commentaries, are by different authors. The author of the above-mentioned introductory verses to the Vṛtti expressly says that he styled his work a Vṛtti, not a Bbāṣya, cf योजिता वृत्ति and वृत्तिमारमे, which agrees with इति वर्गद्वयवृत्तिः in the colophon of that Vṛtti¹. While, on the other hand, Uvaṭa's commentary is called भाष्य at the end of almost all the *patalas*. Moreover, as shown above, Uvaṭa does not recognise the authenticity of the introductory stanzas, while the Vṛtti expressly ascribes them to Śaunaka, cf अतोऽत्रापि शौनकाचार्यो भगवान् (introduction to stanza 1, page 4, अत आचार्यो भगवाब्धौनको वेदार्थवित् (stanza 4, page 13).

The colophon at the end of the Vṛtti (१९, वर्गद्वयवृत्ति) is not quite clear. The apparent meaning that the Pratiśākhya (१९, the introductory stanzas) is by Viṣṇumitra is contradicted by the commentary (Vṛtti) itself, which ascribes the text to Śaunaka. The reading प्रातिशाख्यभाष्ये instead of प्रातिशाख्ये, though better, is also not free from difficulty. We shall revert to this question again in the following pages.

My conclusion, therefore, is that Uvaṭa's commentary begins from अथै समानाचार्यविरचितः (11). It is true that the Vṛtti is

1 The question whether the introductory verses सूत्रभाष्यकृतः etc and the वर्गद्वयवृत्ति are by the same author is discussed below

generally found attached to the Bh₁ṣya, and this fact has been the source of the wrong view as to its relation to Uvaṭa. But my view that the Vṛtti is not an integral part of Uvaṭa's commentary is also supported by the fact that there are some MSS of Uvaṭa's commentary which do not contain this Vṛtti, cf *Notices of Sanskrit MSS*, R. Mitra, Vol. IV, 1878, pp 54-55, No 1450, also Burnell's Classified Index, p 2 a (the MSS 2,418 and 2,419 seem to be quite independent, the former being that of the Bh₁ṣya and the latter, most probably, that of the Vṛtti on the introductory stanzas)¹

6 THE PĀRṢADA-VṚTTI.

Before we discuss the relation of Viṣṇumitra and Uvaṭa it is necessary to say something about the Pārṣada Vṛtti—a commentary on the Ṛg Prāt which is partly, if not wholly, different from that of Uvaṭa, and about the authorship of which it is difficult to arrive at any definite conclusion. Apart from the four MSS (P¹ P² P³ W¹) of this Vṛtti already noticed, there is another which is described under No 882 in *A descriptive Catalogue of the Sanskrit MSS, in the Government Oriental MSS Library, Madras*, Vol II, Vedic Literature, Madras, 1905. I have cursorily examined the three Poona MSS (P¹ P² P³) together with that of the Whish Collection (W¹). A comparison of different parts² of these MSS shows that they in reality represent the same work, their differences amounting generally to mere differences of reading. The same thing applies to the Madras MS, as can be ascertained by comparing the passage from the MS quoted in the Madras Catalogue with the corresponding passage in the MS of the Whish Collection.

Nevertheless there are a few facts about these MSS which are rather puzzling. The Poona MSS P¹ P² (P³ ends only in the middle of *paṭala* II) differ from W¹ in their division of the *paṭalas*,

1. The MS G¹ also, as already noticed on p 8 above, does not contain the *यगोद्वयवृत्ति*.

2. Cf., for instance, the Vṛtti on I 1 given below.

which, including that of *paṭiśā* XVI is exactly the same as that adopted by myself. The Madras MS 882 also seems to adopt the same division as is evident from its end-colophon given in the catalogue. It is to be noticed however, that its end (excluding the colophon) as given in the catalogue seems to be the same as that in Uvaṅ's commentary. In the only Poona MS (P¹) which is complete towards the end the conclusion on the contrary, is as follows (sic) य हृदसा वेद विशेषभूत --भूतानि च चैष्टु भजागतानि । सर्वाणि भूतानि च भक्तितो य स्वप्नं जयत्येभिरथामृतव । स्वप्नं जय (the following syllable is damaged) निरयामृतत्व । ऋज्वयोष श्लोक द्विरक्षि-
(-क्षि) रष्यापरिषमाप्तव्यं ॥ यमं ॥ ७ ॥ इति पापंदव्याख्यायामष्टादशम पटल ॥ तृतीयोध्याय समाप्त ॥ ६०३ ॥ समाप्तेय पापंदव्याख्या ॥ ॥ सवत् १६२६ वर्षे, etc. On the last page of the same MS is written in a different hand (s.c) बालकृष्णमहाना वृत्तिभातशाल्यष्ट (after this a syllable is damaged) Below this line is written गणधरस्य भाग Both these names seem to be those of successive owners of the MS.

Another noteworthy fact about these MSS is that, while the MS. of the Welsh Collection (W¹) begins a once as Eggeling has pointed out with अथै समानाक्षराख्यादित्, P² reads before this with some slight variation the eight introductory verses [सुप्रमाप्यकृतं (in this MS तन्प्रमाप्यविद) to एषताम् (in this MS योज्यताम्)] usually found in the beginning of the Vṛtti on the ten introductory stanzas attached to the commentary of Uvaṅa but wanting in all these MSS of the Paṭiśā Vṛtti. In the Poona MS P¹, the first four being missing only a portion of the last of these eight verses is found in a slightly different reading. In the other two MSS (P² and the Madras MS. 882) the first one or more *paṭiśā* are missing.

This commentary is invariably called Paṭiśā Vyākhyā in all the colophons in the Poona MSS. In W¹ it is sometimes (three times) called Paṭiśā Vṛtti and sometimes Paṭiśā Vyākhyā. In the Madras MS. 882 in the two colophons quoted in the catalogue, it is called Paṭiśā Vṛtti. The reason why I have selected the

latter title for my heading is partly to distinguish it from Uvaṭa's commentary which is also called Pārsada-Vyākṣā, but chiefly because this commentary is generally referred to as Vṛtti, as can be shown by verifying in this commentary most of the references to a Vṛtti in B¹, in marginal notes in B², or in a foot note on page 154 in B^a. But at the same time it is interesting to note that a passage, where a Vṛtti is mentioned and which forms a part of Uvaṭa's commentary according to all my MSS as well as B^a, is verbally repeated, together with the mention of the Vṛtti in this Vṛtti also. The passage occurs in the commentary on VII 33, and runs thus उपागन्तेति सद्विज्ञाया न इत्यते । इत्ताविदमुदाहरणं दृष्टम् । उपागत्या सोम्यास (सोम्या सोम्या P¹ ; सोम्या सोम्या P²) इति । तस्मान्नखितम् । Perhaps this reference is to a Vṛtti anterior to this Pārsada-Vṛtti or it may be taken as a later addition.

As Prof Eggeling¹ says and as is evident from his comparison of a few interpretations of this commentary with those of Uvaṭa, this commentary differs considerably from that of Uvaṭa in the first four or five *paṭalas* while in the rest it is generally, word for word almost the same as that of Uvaṭa. It is difficult to say why Uvaṭa who seems to have based, as is shown below his own commentary on this commentary, should have retained, word for word this commentary in the latter part, while in the first few *paṭalas*, even when not differing from this he has written his own commentary. Or does it suggest that the whole of this Vṛtti is not by the same author? This is all the more probable as the scanty and doubtful evidence as to its authorship, shown below is confined to the first portion. The same suggestion cannot be applied to Uvaṭa's commentary, as Uvaṭa's name is given in almost all its colophons.

There seems to be no doubt that at least the first four or five *paṭalas* of this Vṛtti are anterior to Uvaṭa's commentary. This is evident from a few criticisms of Uvaṭa that are applicable to this Vṛtti. The division of Sūtras I 9 and 10, for instance, adopted

1 Cf M Müller's Rg Prāt Introduction, pp. 22-32

in this Vṛtti is चतस्रोऽन्तस्थास्तत उत्तरे and अथ ऊष्माणः, while that of Uvaṭa is चतस्रोऽन्तस्थास्ततः and उत्तरेऽथ ऊष्माण. The Vṛtti also expressly says that both the words तत, and उत्तरे are necessary in Sutra 9. With this compare the remarks of Uvaṭa on I 10 यस्तु—चतस्रोऽन्तस्थास्तत उत्तरे—इत्येव सूत्रमिच्छति तस्य, etc. Again on I 62 the example given in the Vṛtti with regard to cerebralization (नत) is पन्थामनु प्र विद्वान्पितृयाणाम्. Uvaṭa, however, in the commentary on the same Sutra says एत्वे त्दाहरण नास्ति ॥ उपाध्यायस्तु पितृयाणाम्-इत्युदाहरति । . . . ॥ एतच्चासत्, etc. This important passage also shows that the Upādhyāya referred to here was probably identical with the author of this Vṛtti. These passages together with the artificiality of Uvaṭa's interpretations as opposed to the simplicity and naturalness of the same in the Vṛtti, as shown by Eggeling prove beyond doubt that at least the first few chapters of this Vṛtti are earlier in date than Uvaṭa's commentary.

As to the author of this Vṛtti, it is difficult to say anything with certainty. The reasons which cause this uncertainty are set forth in the next few pages. Here it may be pointed out, however, that Viṣṇumitra's name occurs in one of the eight verses which are found, as already stated, in the beginning of this Vṛtti in P² and (partly) in P¹. Besides, the colophon at the end of *paṭala* I in P¹ runs thus (sic इति पार्षदव्याख्याया भट्टकुमारशौ(च)न्यमान (not शेष्यमान, as given in the Poona catalogue) विष्णुमित्रकृता श्रुती सहाया पटल नाम प्रथमः ॥ Excepting these two references, no other reference to Viṣṇumitra is found, as far as I can say, in any of the MSS. noted above.

7 THE RELATION OF VIṢNUMITRA AND UVATA

As already stated the question as regards the relation of Viṣṇumitra and Uvaṭa is not easy to answer. From the conclusion that Uvaṭa cannot be the author of the वर्णद्वयवृत्ति coupled with the fact that Viṣṇumitra is mentioned as the author of a Vṛtti in the introduction (ध्वनाप्यकृतः, etc.) to that Vṛtti, also that his name, as shown above, occurs in the colophon to

the same, one is tempted to conclude that the वर्गद्वयवृत्ति together with its introductory verses (सूत्रमाप्यकृतः, etc.) are by Viṣṇumitra. If this is so, it would appear that the latter is posterior to Uvaṭa, because he mentions a Bhṛṣya and we do not know any other Bhṛṣya except that by Uvaṭa. Otherwise, if Viṣṇumitra is regarded as the author of the वर्गद्वयवृत्ति as well as anterior to Uvaṭa, there is no reason why the latter did not recognize the authenticity of the ten introductory stanzas or at least did not refer to the fact. On the above supposition it must be admitted that we do not know anything about Viṣṇumitra's commentary on the rest of the Prāṭiśākhya, though it is clear from his remark उत्तरत्रानि विचारयिष्यामः (stanza 9, p 18) that he could not have written this वर्गद्वयवृत्ति alone.

The above supposition is, however, rendered doubtful by the inexplicable fact that the verses introductory to the वर्गद्वयवृत्ति are also found, as already stated, in the beginning of the Pāṭṣada Vṛtti — at least in some MSS, also that in the colophon of *paṭals* I in P², as also shown above, the latter is ascribed to Viṣṇumitra. If this colophon is to be relied upon, and if the introductory verses in the Pāṭṣada Vṛtti are in their original place, it would follow, this Vṛtti having been shown to be anterior to Uvaṭa, that Viṣṇumitra is also anterior to the latter, and most probably is the same as the Upādhyaya mentioned by Uvaṭa.

It might be said that the वर्गद्वयवृत्ति, as well as this पार्षदवृत्ति, are both by Viṣṇumitra. Against this supposition it can be said, firstly, that both these Vṛttis are not found together in any MS. Secondly, the Pāṭṣada Vṛtti on I 1 shows, as we have seen with regard to Uvaṭa, that the author of the same could not have been the author of the वर्गद्वयवृत्ति as well. I give below, in full, the commentary on the first Sūtra from the Pāṭṣada Vṛtti, together with the various readings from its MSS as foot notes.

अष्टौ समानाक्षराण्यदितः ॥ वर्णसमाम्नायस्यादितोऽष्टाक्षराणि^१
समानाक्षरसंज्ञानि वेदितव्यानि^२ । अ आ ऋ ॠ इ ई उ ऊ इति । समाना-
क्षरसंज्ञायाः प्रयोजनम्—समानाक्षरे सस्थाने^३ (२ । १५) इति ॥ अत्रोच्यते ।
वर्णक्रमे^४ विप्रतिपत्तिर्दृश्यते । अवर्णात्परमृवर्णमेक उपदिशन्ति । उवर्णा-
दपरे । तथा एकारात्परमोकारमेके^५ । ऐकाराद^६परे । तथा हकारं शकारात्पूर्वमेक
उपदिशन्ति । सकारात्परम^७परे । तस्माद्विप्रतिपत्तिदर्शनादिष्ट^८क्रमार्थं वर्णो-
पदेशः कर्तव्यः । न कर्तव्यः^९ । कृत एव वर्णोपदेशो^{१०} द्रष्टव्यः ।^{११}
यद्य^{१२}मादित^{१३} उत्तराणीत्याह । नहानुपदिश्य वर्णानिते शक्याः^{१४}
क्रमेण^{१५} प्रयोक्तुम् । एवमपि क्रमो न सिध्यति । क्रमश्च सिद्धः^{१६} । कथम् ।
आचार्योपचारात् । द्वादश स्वरानुक्त्वाहान्यत्र^{१७}—ऋकारादयो दश नामिनः
स्वराः (१।६५) इति । तथा । परेष्वैकारमोजयोः (२।१८) औकारं युग्मयोः
(२।१९) इति^{१८} । संप्येष्व^{१९}कारोऽर्धमिकार^{२०} उत्तरं युजोस्कारः (१।३९)
इति च^{२१} । तथा अष्टा^{२२} ऊष्माणः (१।१०) अन्त्याः सप्त तेषामधोपाः
(१।११) इति । दुस्पष्टं^{२३} तु^{२४} प्राग्यकाराः चतुर्णाम् (१।३।१०) इति च^{२५} ।
एतेनोपचारेणा^{२६} वर्णद्विवर्णस्य परत्वमेकाराच्च^{२७} औ^{२८}कारस्य परत्वं हकारस्य
च^{२९} शकारात्पूर्वत्वम्^{३०} ॥

१. -शक्षराणि W¹ P¹ omits वर्णं- to -राणि. २. P¹ adds आदितः
अष्टौ ये वर्णाः. ३. P², सस्थाने W¹, -तस्मान् P¹ ४. वर्णसमाम्नाये W¹. ५.
W¹ adds उपदिशन्ति. ६. ऐकारम् P¹ ७ W¹ omits. परम्. ८. P²,
एतस्माद् P¹, एवं W¹ ९. इष्टं P¹ १०. उच्यते (for न कर्तव्यः) W¹.
११. -शे P² १२ W¹ adds कथं. १३. यदा- W¹ १४. -तः । तत्
W¹. १५. शक्या P¹, शक्ताः P¹ W¹ १६. W¹ omits क्रमेण. १७.
सिध्यते W¹ १८ P¹, आचार्योपचारात् अन्यत्र द्वादश स्वरा उक्ताः इह द्व
P², आचार्यस्योपदेशादुत्तरत्र दश स्वरानाह । W¹. १९. W¹ adds च. २०.
-स्ये- W¹, -स्ये- corrected to -स्य- in P¹ २१ इतिकार P¹. २२.
W¹ omits च २३. P¹, अष्टौ P² W¹. २४. दुस्पष्टम् W¹, दुःस्पष्टम्
P², omitted in P¹ २५. P¹ omits प्राग्यकारा-. २६. P¹ omits च. २७.
एतेनोपचारेणा- W¹ २८. उ- P². २९. P¹, च omitted in W¹ P¹.
३०. W¹ adds सिद्धं भवतीति.

It is clear from this that the author of the Pārṣada-Vṛtti, who holds that there is no need of giving a fixed order of the alphabet in this treatise as it can be deduced from the usage of the teacher himself, cannot be the author of the वर्गद्वयवृत्ति. Now if this conclusion is accepted, it has to be decided whether the verses introductory to both these Vṛttis are really a part of the one or the other. In either case, the contradictory evidence of both the colophons noted above, as well as the presence of these verses in both the Vṛttis, remain to be explained. That the name of Viṣṇumitra is a source of confusion is further supported by its being mentioned, as shown elsewhere, in the last colophon of P, which represents, as already stated, the same work as the commentary of Uvaṭa, whose name is often mentioned in the other colophons of that MS.¹

1 (a) A Svāmīkumāra is mentioned in Uvaṭa's commentary on the last Sūtra of the Rg. Prāt. We do not know whether he is the same as Viṣṇumitra who also was known as Kumāra, cf. कुमार इति शस्यते (introduction to the वर्गद्वयवृत्ति). But the commentary on the last Sūtra being highly corrupt and largely out of place, as yet we cannot attach much importance to this doubtful piece of evidence. Cf. also the *Lists of Sanskrit MSS.* in *Private Libraries of Southern India*, by G. Oppert, Vol. II. In this volume six Prātisākhya MSS. under Nos. 7260, 7401, 7963, 8002, 9067, 9552 are ascribed to a कुमारस्यामी. But unfortunately no further detail about the MSS. is given.

(b) Since 1921, when the above views regarding the Pārṣada Vṛtti and the relation of Viṣṇumitra and Uvaṭa were expressed, no further evidence has been available to me on the points at issue. Still, on further review of the conflicting facts, I am now inclined to think that the same can be reconciled in the following way.

It has been shown above that the Pārṣada-Vṛtti is definitely anterior to Uvaṭa's commentary. The MSS. of the work, as known to me, can however be divided into two groups. The first group represented by W², and probably also by MS. No. 202 of Madras, is wanting in the introductory verses: स्यमाप्सवृतः (स्यमाप्सविदः in P²) सर्वाङ्गस्य शिरसा (स्यनः in P²) सृष्टिः etc., has no reference to Viṣṇumitra, and has its own division of the *Paśas* not agreeing with that of Uvaṭa.

8. THE STYLE, METRE, GRAMMAR, AND VOCABULARY OF THE RĠ PRĀTIŚĀKHYA-STYLE

Making allowance for the metre, which is sometimes a cause of indirect as well as obscure construction, the style of the Rġveda Prātiśākhya is, on the whole, direct and clear. Though treating its subject, in most of the *paṭalas*, in the same way as other works in the Sutra style, as is evident from the uninterrupted string of

The second group, on the other hand, represented by P¹, P², P³, is characterised by the presence of the introductory verses, by a reference to Viṣṇumitra in the colophon to *paṭala* I (as in P¹), and by a division of the *paṭalas* (almost ?) the same as that of Uvata.

Similarly the manuscripts of Uvata's commentary also can be divided into two groups. The first group represented by some rare manuscripts (see para 1 page 47, above and its foot note) is wanting in the *वर्गद्वयवृत्ति* and probably also the spurious matter generally found in the commentary on XVIII 62. The second group represented by a majority of the available manuscripts of the work is, on the other hand, characterised by the *वर्गद्वयवृत्ति* prefixed to it by the presence of the said spurious matter, and, at least in one manuscript (P), also by the occurrence of the name of Viṣṇumitra in the colophon of the last *paṭala*.

In the light of the above facts it seems but reasonable to conclude that while the original text of the Pārsada Vṛtti is represented by the first group of its manuscripts, or at least by W¹, the second group of the same represents the text of the Vṛtti as revised or edited by Viṣṇumitra. The words लेख्य (सख्या- P³) दीपनिवृत्त्यर्थं विस्त (-स्ता-P³)-
रार्थं क्वचित् क्वचित् । ज्ञातार्थपाठनार्थं (बहुदाहरणार्थं P³) च योज्यते
सा मया पुनः (शोध्यतेय समासतः P³) ॥... . तेनेय योजिता वृत्तिः
of the introductory verses clearly convey the idea of editing or revising, not of composing. I attach some importance to the reading तथा (तस्य P³) वृत्तिः कृता येन तमानेय प्रथम्य च (for तथा वृत्तिकृतः सर्वास्तान्मन्त्रयशसस्तथा in verse 2) which is found in MS No 490 of the Sanskrit College Library, Calcutta (see foot note 2 on page 41, above) and MS. No 55 of Poona (referred to on page 4). It shows that the original author of the Pārsada Vṛtti, who is referred to as Upādhyāya by Uvata in his commentary on I 62, was one Ātraya. Viṣṇumitra who according to the colophon of the *वर्गद्वयवृत्ति* should be taken as its author is certain-

short sentences, often without any finite verb, from the observance, however partial, of the Law of Anuvṛtti, and from the occasional treatment, without any word expressive of transition, of different unconnected facts in the same stanza, this Prāṭisākhya is free from most of the defects of that style. No attempt is made to economise words at the expense of the meaning, and there is no trace of that ingenuity which renders the style artificial and enigmatical. This can be illustrated by the presence of connecting words like तु and पुनः, and by many finite verbal forms. No doubt simple verbs like the copula are generally omitted, but in many cases the absence of a verb is also due to the requirements of the metre. The Law of Anuvṛtti is not strictly followed, otherwise words like प्रवृत्ताः (I 73, नियमम् (III 22), स्वरभक्तिः (VI 36), स्वरभक्तेः (VI 50), as well as an occasional repetition of न् in successive Sūtras (cf VI. 7 and 8) could easily be avoided. There are no artificial or conventional

ly posterior to Uvata, and seems to belong to about the 15th or 16th century A. D. As such it is but natural that the text of the Pārsada Vṛtti as edited by him bears traces of the influence of Uvata's commentary in the division of its *paśālas* and possibly also otherwise.

One is tempted to suggest the same sort of solution for the conflicting facts regarding the MS of Uvata's commentary. It is just possible that Viṣṇumitra, after editing the Pārsada-Vṛtti, as an expert in the Prāṭisākhya (cf स वै पारिषदे श्रेष्ठः or स चैव पार्यदश्रेष्ठः in the introduction to the वर्गद्वयवृत्ति), also undertook the work of editing Uvata's commentary, and while doing so added, by way of an introduction, the वर्गद्वयवृत्ति coupled with its introductory verses to Uvata's commentary. This hypothesis would also explain the occurrence of his name in the end-colophon of Uvata's commentary as found in P (and in H² which is probably based on P). It is difficult to say whether the reference to one Svāmi Kumāraputra in the stanza forming a part of the spurious matter in the commentary on XVIII 62 has also anything to do with Viṣṇumitra, who is spoken of as Kumāra in the said introductory verses.

The only difficulty about the above supposition is that in the introductory verses Viṣṇumitra only says योजिता वृत्तिः and not योजित भाष्यम्.

The whole question, however, must await its final solution until we have a critical edition of the Pārsada-Vṛtti.

technical terms to be found like those invented or used by PĀṆINI (e.g. घ) or in the VĀJASANEYI-PRĀTISĀKHYA (e.g. सिम्) The system of abbreviation known as प्रत्याहार in PĀṆINI is also unknown to our PRĀTISĀKHYA¹.

It is a characteristic feature of our PRĀTISĀKHYA that almost every phenomenon of euphonic combination (संधि) is called by a technical term, and though it is sometimes not easy to distinguish the meaning of one from the other, and thus to assign their exact connotation, the terms are significant (अन्वयं). Moreover, these terms are not always referred to again in the PRĀTISĀKHYA, so that it is clear that they do not aim at brevity, as is the case with the artificial symbols of PĀṆINI, about which PATANJALI says: लघ्वयं सहाकरणम्. It is another question whether these terms were invented by the author of the RĠ PRĀT., or were borrowed from other sources. That they were, most probably, not confined to the PRĀTISĀKHYA is shown by the fact that some of them are found in the other PRĀTISĀKHYAS, as, for instance, the names of different circumflex accents, and some not found in the other PRĀTISĀKHYAS are found in the SANKHAYANA-SRAUTASŪTRA, e.g. पञ्चालपदवृत्ति².

As regards the technical syntax of the grammatical technical language³, there is only one⁴ rule given in the RĠ PRĀT. by which the letter to be changed is put in the nominative and the resulting letter in the accusative. The main object of similar SŪTRAS in PĀṆINI⁵ is conciseness, and they are made use of consistently there. But the above rule is here sometimes disregarded in the wording of the SŪTRAS like II 10 which, were it not so, could be made more concise.

1 Cf. Bruno Laebich *Zur Einführung in die indische einheimische Sprachwissenschaft*, II, *Historische Einführung und Dhātupātho*, Heidelberg, 1919, p. 31.

2 Śān Ś XII 13 6 Cf. Weber, *Indische Studien*, IV, 75.

3 Cf. Buruell, *On the Aindra School of Sanskrit Grammar*, 1915, pp. 43 and 117.

4 I 58. Cf. also Bruno Laebich, *Zur Einführung in die ind. einh. Sprache* II § 53.

5 I 59 in I 1, 49 50 66, and 67. Similar rules are also found in the other prātisākhya, e.g. Vāj. Prāt. I 133-137.

The presence of such words as स्वाम् in II 21, स्वान् in IV 2, which are quite unnecessary in view of ययान्तरम् in I 56, also shows that the Pratiśākhya, in spite of its own rules aiming at brevity, is not very particular about conciseness.

In connection with this question of technical syntax, it will be of interest to note that the style of this Pratiśākhya presents a stage in the Sūtra style which is anterior to that of Pāṇini, and which might reasonably be regarded as transitional to the latter. Pāṇini¹, for instance, assigns new and peculiar meanings to the ablative and locative cases. Though no corresponding rules are found in the Rg Prat., and though most often a word like परम् with the ablative (e.g. II 35 अकारात्परम्) and उदये with the locative (e.g. II 32 अकार उदये) is used, still in some cases the tendency to omit such words and to use the ablative (e.g. XIV 57 रक्तात्) or the locative (e.g. II 52 स्वरेषु) by itself in the same sense is also noticeable. This partial rejection of such auxiliary words must be regarded as a precursor to their total rejection in Pāṇini.

Similarly the instrumental case, though mostly used with some such words as 'preceded by' (उपहित), sometimes stands by itself, and has the same meaning. The genitive case with proper names means 'in the opinion of', a word like मते being understood². If a Sūtra is meant to serve the purpose of an अधिकार or general heading, a word like यथोक्तम् or यथोपदिष्टम् is almost invariably added, e.g. V L.

As regards the method of quoting Vedic words, it might be said, first of all, that they are, as a rule, not inflected by the author of the Pratiśākhya. They are given in whatever inflection they occur in the Samhitā. So that, unless they are followed by the words इति, एवम्, a demonstrative pronoun or any two of the same, it

1 Cf. Pāṇini, I. 1, 65 and 67.

2 Cf. Bruno Laebich *Zur Einführung in die Indische Sprachw.*
II § 52.

is sometimes difficult to make out in what relation they stand to the rest of the Sūtra, or to the Section, in which they occur¹. If, however, a rule is intended for various inflectional forms of a word, a word such as शब्द or प्रवाद is compounded with the stem form of the word². Then the word thus compounded is inflected as required. There are, however, a few cases where a Vedic word, in one case even an indeclinable, is inflected, cf इवे (II 55), नार्यदः³ (V 30), वैश्वे⁴ (XIV 41). Vedic words also sometimes appear as compounded⁵ with some other words, e. g. येयुर्कशासदुत्तरम् (VIII 11), स्वस्तयउत्तराणि (VIII 14). In referring to a *gana* the word or the word-group beginning that *gana* is generally given in whatever form it occurs in the Saṃhitā; e. g. योनिमारैगादिषु (VII 4), चक्रुरादिषु (VII 47), in some cases, however, only the stem form of the word is compounded with the word आदि; e. g. समुद्रादिषु (VII 48).

The words are not given, as might be expected in a Prātiśākhya, in the Pada form, but rather in the Saṃhitā form, with the exception that the changes in a word supposed to have been caused by the association of a preceding or a following word in the Saṃhitā are not shown in the absence of those words, e. g. गूर्धय (XVIII 2), in the Saṃhitā गूर्धया, भवत for भवता (VII 22) भवय (according to most MSS), instead of भावय⁶, in VII 33, seems to be an exception⁷. अस्कृत, instead of अकृत, in XI 9 is probably due to the influence of स्वसारम् in the same Sūtra. The Pada-forms अङ्ग.पाः and दुःप्र

1, e. g. VII. 14, 23, 50

2 e. g. IV 23 and 49 Cf also नःकारे in VIII 12 37.

3. Only two forms, नार्यदम् and नार्यदाय, occur in R. V

4 According to some MSS.

5. Both Reg and M. Muller give the words in such cases, separately, as if they were not compounded.

6. Cf. दावय in the same Sūtra and भावय in IX 32,

7. Cf also अन्ननु in IX. 33.

in XIII 30 are given, because the Sūtra is meant only for the Pada-text

Excepting compound words, parts of which are sometimes given, words which are not compounds are generally quoted in full. In a few cases parts of simple words are quoted (cf IX. 26 and 32), but the fact is clearly recognised by the author himself (cf IX. 25, 31 and 34). In the two other similar cases, हि for नहि (IV 97) and (according to some MSS) व for वयति (VIII. 18), the author does not say anything to that effect. With regard to the former, Uvaṣa says नहीत्येतत्तदे हीति यत्तदावयवग्रहणं तच्छब्दोभङ्गमयात् । With regard to the latter, Uvaṣa is silent, and this is one of the reasons why I have adopted the reading च for व.

If a Vedic quotation contains more words than are necessary to show the application of a rule, the extra words in such cases are generally meant to restrict the application of that rule only to that quotation. In some cases, however, this explanation does not hold good, the presence of extra words being quite superfluous. With regard to such cases, Uvaṣa says (II. 77) अत्र तेषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दःपरिपूर्तिः फलम् ।

METRE

The *Rgveda-Pratishakhya* is composed partly in the Anuṣṭubh metre and partly in the Triṣṭubh or Jagati metres.¹ There are a few irregular stanzas which generally, according to the prevalence of the Pādas, can be assigned to one or the other of the three metres. Besides, there are four stanzas with Pādas of nine syllables each, one with ten-syllabic Pādas, and one with six-syllabic Pādas. I give below a chart showing the number of stanzas in different metres in the different *paśalas*, also their total number separately as well as together. I have not included the first ten introductory stanzas in this account.

1. Cf. A. A. Macdonell, *Bṛhaddevata*, Introduction, p. XXVI

Pālas	Trigubhs, some of them with 1 or 2 Jagati Pādas	Trigubhs with one or two Pādas of 10	Jagatis	Jagatis, with one Pāda of 11	Jagatis, with two Pādas of 10	Angubhs	Defective Angubhs	Stanzas with all Pādas of 9	Stanzas with all Pādas of 10	Stanzas with all Pādas of 6	Miscellaneous stanzas
1st	22		2			1		1 (24th)			
2nd	15	3	2	3	2	16	2	1 (34th)			
3rd						19					
4th	22	..	3			14	2				
5th	16		1			10			1 (27th)		
6th	14		1								
7th	13		2	2		14	2				(16th) Pādas 1 3 of 12 " 2,4 of 13
8th	14	1	4	2		8		1 (18th)			[7th] 1 3 of 12 2 of 13 4 of 14 [17th] Pādas 1 3,4 of 9
9th	16	1	4			7					2 of 12

Padas	Irregular, some of them with 1 or 2 Jagati Padas	Triangular, with one or two Padas of 10	Jagatis	Jagatis, with one Pada of 11	Jagatis, with two Padas of 10	Angustubhs	Defective Angustubhs	Stanzas with all Padas of 9	Stanzas with all Padas of 10	Stanzas with all Padas of 6	Miscellaneous stanzas
10th	..	..	..	..	..	14	..	..	..	..
11th	..	..	37	..	..	..	..	..	..	..
12th	5	..	2	..	..	2	..	..	..	..
13th	11	1	1	1	..	6	..	..	..	..
14th	29	..	..	..	..	..	..	..	..	..
15th	16	..	..	..	..	..	..	..	..	..	(26th) Padas 1 of 12; 3 of 13, 2 of 11
16th	..	..	..	..	..	51	7	1 (37th)	..	1 (10th)	
17th	..	..	..	..	..	30	2	..	..	..
18th	9	..	..	..	..	23	2	..	..	..
Total	202	6	50	8	2	215	17	4	1	1	4

Triṣṭubh Pādas occasionally interchange with Jagatṣ Pādas excepting those in *pāṭala* XVIII, which are not only free from this admixture but are of the type of the regular classical metres—Indravajrā or Upajgī. It will appear from the chart given above that the tendency of the work is to write either in Anuṣṭubh or in Triṣṭubh or in both. The Jagatṣ Metre is rarely used except in *pāṭala* XI, which is entirely in that metre. Moreover, the Jagatṣ metre employed in this *pāṭala* is of the type of the regular classical metre called Vamśastha, the only irregularities (according to some MSS) being -योग- for योग in stanza 13, and दूयाश- for दूयश- in stanza 20. This exceptional character of *pāṭala* XI is very important as we shall see later on. Of the seventeen defective Anuṣṭubh stanzas, there are ten with one Pāda of nine syllables, one with two Pādas of nine, five with one Pāda of seven, and one with one Pāda of six. Of those containing one or two Pādas of nine, only a few Pādas begin with two short syllables. In some cases the excess of one syllable is due to Vedic quotations. In some cases, however, the excess is due to the restoration of the Sandhi between two Pādas, without which the end of the odd Pāda would not coincide with the end of a word e.g. IV, Stanza 33. All the Pādas having one or two syllables short contain Vedic quotations where the number of syllables can be restored by means of Vyūha in one case (XVI, stanza 15) Vyūha is expressly enjoined by the Prātiśākhya itself.

It would seem that there are about twenty seven instances of hiatus to be found between the Pādas of stanzas in the various metres in the Prātiśākhya. But the hiatus is generally removed, in most of the MSS, by euphonically combining the vowels. I have followed the manuscript practice in this respect, though from the point of view of the metre, the hiatus as a matter of fact, has to be restored in almost all such cases.

GRAMMAR.

With regard to euphonic combination, the rule¹ of changing final *au* to *ā* before *u* or *ī* and to *āv* before other vowels is observed

¹ Cf. II 25 and 31.

in the best MSS I have kept this difference. I have also followed the common practice of the MSS in dropping Visarjanīya before a sibilant plus a hard consonant, which is also supported by a rule (IV 36) of the Rg Prāt. The omission of Visarjanīya also occurs sporadically in the MSS before a sibilant plus a nasal consonant or a semivowel. I have not followed this practice as it has no authority either in the Prātisākhya or in Pāṇini. The MSS are not consistent¹ with regard to the nature of the nasal sound resulting from the treatment of a final *n* like a Visarjanīya, it being represented sometimes by Anusvāra and sometimes by Anunāsika. I have universally adopted the latter, as it is expressly enjoined by this Prātisākhya (cf IV 80)². The Rg vedic practice of writing *d* and *d̄h* as *!* and *!h* between vowels is generally followed in the best MSS.

The Rg Prāt does not usually follow the rule of not euphonicly combining a final *a* or *ā* or any other monophthong³ with a following *r*, though a rule (II 32) practically to that effect with regard to *a* and *ā* before *r* is expressly laid down in the Prātisākhya, e.g. रेफर्कार्कारपरः (V 23), सहवत्सर्त- (IX 21), त्वृकारात् (VII 1), मातेत्यृकारे (II 64). There are, however, two cases where this rule is observed, cf परिप्रश्नुपीन्द्रादिपु (V 43), पूरुपत्वत् (for-ता) श्रुतावरीरिच (IX 51). The latter occurs at the end of the first Pāda of a line. The hiatus is of course

is retained before a semivowel in युवन्यूर्वानिषीष्ट (IV. 69) The Vedic Sandhi of the final *n* in अस्मान् before *c* is retained in अस्माञ्चमसान् (IV 75) but cf चमसांश्च (IV 74) The hiatus is not avoided in इडसंधौ (XIV 60), मुम्ने अविन्व्याम् (XVII 43), while according to the first interpretation of Uvaṭa *a* is elided after a *Pragr̥has* in अचरेऽपृथक् (XIII 40) एषो¹ बृहती (XVIII 25) is another irregular Sandhi according to some MSS. The cerebralization shown in द्विर्षय. (II 80) should be confined to *chandas* according to Pāṇini² I have adopted परणवति. (XVI 90) instead of परणवति, which is required according to a Vārttika³ on Pāṇini (VIII 4, 42) The word सोष्मवान् (XI 25) is rather curious. Some MSS have attempted to correct it to चोष्मवान्. It might be taken as an unusual Sandhi of सः plus ऊष्मवान्, through the construction requires an accusative instead of सः, or it might be taken in the sense of 'the part (of a word) containing an aspirate' The only other possible way is to take it simply in the sense of 'an aspirate', the addition of either स (= सह) or —वत् being superfluous and irregular The reading नवकाष्ट (XVI 53) found in most MSS is probably another instance of irregular Sandhi for नवकोऽष्ट

The irregularities with regard to nouns, adjectives, pronouns, and verbs are also interesting The Vedic form ता instead of तानि is used in ता वरुगमानि (IV 14) Forms like पट्, सप्त (XVI 24), etc., are used⁴ in the sense of पट्कः, सप्तकः, etc. Possessive adjectives like अष्टी (IX. 28, सती (XVI 20), द्वादशी⁵ (XVI 40), formed from stems which end in *n* according to the Sanskrit Grammarians⁶, occur very often त्रिपञ्चकाः (XVI 18) is probably for

1 See foot-notes to XVIII stanza 13.

2 Cf Pāṇini VIII 3 106.

3 अनाम्नवतिनगरीशामिति घट्टव्यम् ।

4 Cf Sādhgurusāya (p 63) on Rk sarvāṅkr̥smam̐ (ed. A. A. Macdonell) Introduction IV 3 प्रत्येकान्वयिनः कनो लुक् छान्दसः । पट्कः । etc.

5 Cf the Vārttika शनृशतीर्दिनिद्वन्द्वसि on Pāṇini, V 1, 58

6 Cf Whitney's Sanskrit Grammar §§ 484 and 1230 b

त्रिः पञ्चकाः; or if it is a *duigu* compound, both number and gender are noteworthy श्री is used without inflection in श्री भवति (II. 33). Names of *the Praggthas derived from compounds are often irregularly formed e g महाबाहृत¹ (XVIII 10), बाकुमबाहृत² (XVIII 19) पद्याः (II 12) in the masculine is used with तानि, वचन is once used as a masculine (XIII 20) जीव as a name of a metre is used as a neuter (XVII 5) प्रेष्ठम्वादि in the neuter appears to be used for प्रेष्ठम्वादिः (XVII 49) The form परिपातयन्ति (XIV 37), which is the reading of all the text and commentary MSS for परिपादयन्ति, (if not a clerical mistake) may also be regarded as an irregularity, the latter reading being based only on marginal corrections of some MSS³

As regards compounds, Uvaṭa takes अन्वच्छरसधिवक्त्रुः (IV. 37) as equal to अन्वच्छरसधिवक्त्रुसि पदच्यवापि (XI 13), according to most MSS, appears for व्यवायिपदम्. पादादिरन्तश्च (IV 56) means पादादिः पादान्तश्च

With regard to syntax, the nominative गायत्र्यः (XVII 4) is once used for the accusative The accusative with इति instead of the nominative occurs with several words in XV 12 श्रुते is once used with the accusative (I 62) and several times with the ablative, e g XI 70 अधि is several times used with the ablative, but not in the same sense (cf Uvaṭa) e g शास्त्रादधि (XIV 64), एकाक्षरादधि (XVI 5) अधि in XI 61 is probably used with श्रुतः, or it may be taken with क्रमे The forms of the demonstrative pronoun तद् are

1 Cf 'adguru'sya (p. 75) on Rk-sarvanukramanī Introduction, XI 4 उत्तरपदवृद्धिश्चान्दसो । अन्यथा माहावृद्ध इति हि प्राप्नोति ।

2. The Vṛddhi of the second member is not an irregularity if the words like बाहृत are taken in the sense of बृहती, etc., cf the Vārtika छन्दसः प्रत्ययविधाने नपु सके स्वाये उपसख्यानम् on Pāṇini, IV 2 55 Cf also बाहृते, Uḡ Prāt. XVIII 5

3 The latter reading is also found in P¹ P², see foot-notes to XIV, stanza II.

often used for those of एतद् or इदम्; e g IV 49, 61, 83. The imperfect वायसोऽब्रवीत् (XIII 48) has the sense of the present tense. The order of the words is occasionally disregarded, especially in the case of particles, e g च परक्रमे द्वे¹ (I 26) In one case the prefix is separated from its verb प्र बाध्नव्य उवाच (XI 65) With regard to prepositions, आ is separated from the ablative by one word in आ वा शेयात् (III 20), and so अनु from the accusative in समाधि-स्यानु (XI 63)

VOCABULARY.

As regards vocabulary, it may be pointed out first of all, that the Prātisākhya, as already stated, has many peculiar technical terms for the different euphonic combinations, some of which have not been noted elsewhere e g अन्वद्धरसधिवक्त्र (IV 37), अकाम and निवद (IV 30)² The list of the names of different faults in pronunciation in *paṭala* XIV is also interesting Other interesting words, some of which have not been noted elsewhere, are वर्त्त्य³ (I 46) from वर्त्; मतिकण्ठम् (I 54) in the sense of an irregular formation, and equivalent to निपातनम् in grammar, प्रत्याम्नाय (I 61) meaning 'contradiction' as opposed to प्रत्याम्नायुः (XV 15) in the sense of 'to repeat' or 'to recite again' न्याय (I 53) equivalent to उत्सर्ग in grammar, द्विवचस् (I 71), प्रत्यय⁴ (IV 41 and 45) meaning a subsequent word or sound, as opposed to its meaning in Pāṇini restricted to an affix or suffix पूर्वपद्य (IV 50) beside पूर्वपद (IX. 27), समास (X. 16) in the general sense of अवयव, वैकृत and प्राकृत (II 34) from विकृति and प्रकृति; प्रवाद in the sense of both declension (e g IX. 5) and conju

1 Cf the commentary चकारो मिप्रक्रमः ।

2 As regards the interesting names of different metres (परमेठी, रुपादी, etc.) which occur in *paṭala* XVII it should be noted that most of them are also found in the *Nīlānāṭra* of Weber *Indische Studien*, VIII 106—113 see also in this connection pp. 324—327 of Vol III

3. An emendation from वर्त्त्य; cf. Additional Notes (I 46) in Vol III

4 Cf Bruno Luebich, *Zur Etymologie in die ind. etnh. Sprache*, II, 35 86 and 50.

gation (X. 7), वृत्ति (IV 38) meaning usage, स्थान in the sense of duration (VI. 39, XIII 7), स्वार (III 8) meaning स्वरित; स्वर्यते (III 17), विच्छेद (VI 47) for अग्नि, नषान; गुण¹ (XI, 10) in the same sense as in Pāṇini, द्वयोनि (XI 3) meaning a diphthong, चोदक (X 15) meaning परिप्रद; निराह (XI 16), निब्रुवन् (XI 62), यावन (XI, 22), महाप्रदेश (XI 42), अप्यवसाय (XI 35), व्यवस्यन्ति (XVIII. 57), दोष (XI 47) meaning change, प्रसिद्ध (XI 66) meaning existence; सकल (XIV 25) in its literal meaning 'with parts', महत्² (XIV 49) meaning either a conjunct consonant or a heavy vowel, प्रस्वार (XV. 5) referring to ओकार; आकृति (XVIII 4, महासतोमुखा (XVIII 27), etc. It may be added that some of the words like अपृक्त, उपधा are used here in their literal meaning, and not in the restricted sense given to them in other works. That is why they are not defined here as in Pāṇini or in other works³

9 THE TEXT OF THE RĠVEDA PRĀTISĀKHYA

The text of the RĠ Prāt consists of eighteen *pañjals* divided into three *adhyāyās* of six *pañjals* each. Each *pañjala* is divided into *vargās*. The *vargās* generally consist of five stanzas each, except at the end of a *pañjala* where they vary in length from three stanzas to six. This practice about the length of the *vargās* is, however, not strictly followed in *pañjals* XI–XIII, XVI, and XVII.

A few MSS of the text (C², C⁴, and partly M) number the *pañjals* separately for each *adhyāya*, but I have, following the majority of the text MSS as well as all my MSS of the commentary, numbered them consecutively for the whole work. That the division into *pañjals* is really the most original can be proved by the internal evidence of the Prātisākhya itself, as it is referred to in Sūtras IV 20 and VI 16. That this is also more real than that into *adhyāyās* and *vargās* is clear from the fact that while the latter

1. Cf. Uvata.

2. Cf. Uvata.

3. Cf. Pāṇini, I. 2, 41 I 1, 65. See also Vā. Prāt., I. 151, I, 85; Ath. Prāt., I 92; Tait. Prāt., I. 51

divisions are merely artificial or mechanical, the former is to some extent based on the division of the subject matter. It is for this reason as well as for the sake of convenience that in giving references to the Sūtras or the stanzas of the Prātiśākhya I have referred only to *pañjalis*, and not to *adhāyayas* or *vargas*. This coincidence of the division of the *pañjalis* and that of the subject matter has mainly led me to include stanzas 53-60 in *pañjala* XVI. The ten introductory stanzas, having been elsewhere shown to be spurious, are not included in the text of the Prātiśākhya. The commentary on them has also been separated from Uvaṭa's commentary.

10 THE TEXT OF THE RĠVEDA PRĀTIŚĀKHYA ACCORDING TO THE COMMENTARY OF UVAṬA

As we shall see later on, there are traces of successive additions to be found in the RĠ Prāt., and the text, as it has come down to us, cannot be the work of one and the same author. Before entering into the examination of this question it is better to say something about the text of the Prātiśākhya adopted by Uvaṭa for his commentary, because in the choice of readings for the text, as already stated, I have given the chief weight to his authority so as to obtain as far as possible the text which he had before him in or about the eleventh century.¹

It has been shown above that Uvaṭa was not cognisant of the existence of, or at least did not recognize the authenticity of, the ten introductory stanzas. As they are wanting in the Pārṣada-Vṛtti which, as shown above, is, in all probability, anterior to Uvaṭa, and as the commentary on them is not by Uvaṭa, it is reasonable to assume that the stanzas were added to the Prātiśākhya after Uvaṭa's time. The fact that these stanzas are found in varying numbers in different MSS is another proof of their spuriousness. They are all wanting in W, and C⁶ has only the first. Another proof consists in this, that in all² the MSS of Uvaṭa's commentary the numbering of Sūtras, stanzas, and *vargas* begins from अष्टौ सप्त-
नादरायदितः (I 1). Even in the text MSS. they are generally

¹ On the date of Uvaṭa, see below ('Uvaṭa and his writings').

² Cf. Regnier's RĠ Prāt., part I, p. 22 (top).

kept apart, and are not counted with the genuine stanzas of the Prātisākhya. Of these ten stanzas, stanzas 5, 6, and 8 also occur at the end of the Gaiturjya Prātisākhya.

The stanza *शिक्षाच्छन्दोव्याकरणैः*, etc., occurring in the commentary on the first Sūtra, is wanting in all the text MSS. Obviously it is a part of the commentary, and cannot be regarded as a part of the Prātisākhya as prof. Goldstücker¹ was at pains to maintain.

In *paṭala* XVI the stanza *एकीचरो यजुर्वेगैः*,² etc., occurs in all the text MSS. either after the first or the second line of stanza 8. It is, however, wanting in the commentary MSS. except B³, where this stanza, followed by the remark *क्षेपकः*, is added by the scribe. There can be no doubt about the spuriousness of the stanza, because it is wanting in the commentary, and because it is merely a repetition of what is already said in XVI 11.

Stanza 10 of the same *paṭala* is, in the commentary MSS., written as a part of the commentary of the preceding sūtra, but taking into consideration the usual number (i. e. 5) of stanzas in a *vaṅga*, as well as owing to its occurrence in all the text MSS., it is, no doubt, a part of the Prātisākhya.

Stanzas 50 of the same *paṭala* contains an extra line. This is the only instance of its kind in the Prātisākhya and would readily suggest that the line is a later addition. It is found in all my text MSS. except W. It is found in my commentary MSS. also, but the commentary on it is omitted in I³. According to Prof. Regnier the commentary on it is wanting also in the Paris MS. and the Berlin MS. 394. That Uvāta could not have regarded it as authentic appears from his commentary on XVII. 21. There he refers to the three stanzas (I 191, 10-12) of the R̥gveda as the instances where the metre, though doubtful according to the Pādas, is determined according to the number of the syllables. If this line were authentic and if the commentary on it, which quotes the first (*सूये विरमा.*) of the three R̥g stanzas as an instance of

1 See *Academy* July 1870, p. 27. Cf. also M. Müller, *Prāt.*, pp. IX and XI.

2 Cf. Regnier (part III, p. 140) and M. Müller (*Prāt.*, p. CCCIII).

महापुरुषि, were by Uvaṭa, it is clear that Uvaṭa's reference to them as of doubtful metre, in the commentary on XVII 21, is not quite appropriate. To meet this objection some of the MSS. add in the commentary¹ on XVII 21 ननु च अष्टकौ सप्तकं षट्कं इति ये पठन्ति तेषामुदाहरणं न भवति । तेषां शिवा न सख्या सत्विति ।² This passage is obviously an interpolation as it is not found even in some of those MSS which contain the commentary on the line in question. It would appear from this that though Uvaṭa might have read this line, as it is found in all the commentary MSS, he did not regard it as authentic, and that he did not comment upon it. There are other reasons also which conclusively prove that the line is spurious. Stanza 51 which follows this line while referring to 'these two groups' (ब्रूह्योरेतयो) does not refer to this line at all it refers only to the two Sūtras given before the line. It is clear that, had the line been genuine, it could not have been passed over in that reference. Another argument consists in this, that stanza 52 of *paṭala* XVI, though giving examples for the rule (XVI 75) which precedes this line and also for the following one (XVI 77) does not give any example for this line.

The second line (सपाते त्वेति, etc.) of stanza 51 of the same *paṭala* is found in all my commentary as well as text MSS. except W, which reads instead of it (sic) अष्टाक्षराक्षयं पादा. क्वचिद्वादयश्च दोः । Uvaṭa does not explain it, nor is its meaning quite clear. A marginal note in B² says that the line is an interpolation (चिन्तक). To me it appears that the line is not an interpolation, but is a wrong reading which is the source of the obscurity of its meaning.

Stanza 19 of *paṭala* III, though found in all the commentary and text MSS, is not explained by Uvaṭa. This coupled with the fact that the stanza is added at the end of the *paṭala* at least shows that Uvaṭa did not regard it as authentic. Moreover, the stanza is a mere repetition of what is already stated in stanza 3. The last two

1. See foot-note to the commentary

2. Cf. Egger and M. Stiller

stanzas (8 and 9) of *paṭala* XII seem to be of the same sort. They are also found in all the commentary and text MSS, but are not explained by Uvaṭa, though some commentary MSS add *ऋष्यवितौ*. It is noteworthy that the first of these two stanzas also occurs in the \ ६३. Prāt (VIII 54, 55) and is fully explained there by Uvaṭa. The same applies to the last two stanzas (19 and 20) of *paṭala* XIII. The last one is omitted in W. Both are omitted in the MSS. P¹ add P² of the Paṛṣada-Vṛtti. Uvaṭa's commentary on XIII 47 shows that he did not regard the first of these two stanzas as a part of the Prātiśākhya. The five stanzas, dealt with above, are of the nature of 'floating verses'. That is the reason why some of them are found in the works of different authorship. Some of them may be regarded not as a part of the Prātiśākhya but as mere quotations by Uvaṭa and as such a part of his commentary. In their case, their occurrence in the text MSS may be taken as subsequent to their occurrence in the commentary.

11 LACK OF UNITY IN THE AUTHORSHIP¹ OF THE RĠVEDA-PRĀTIŚĀKHYA

As far as I can say, Prof. Regnier was the first to point out that the RĠ. Prāt is a work gradually built up. His critical remarks about the different *paṭalas*², in this respect, are a proof of his keen observation and accurate judgement. But unfortunately he did not deal with this question in detail, his criticisms being only of a general nature. Moreover, sometimes he seems to go too far when, without any further proof, he sees in a mere want of method or order in a portion of the Prātiśākhya,

1 As regards the date of Śaunaka who, according to the tradition, the first of the ten introductory stanzas, the introduction to the Varṣayavrtti, and Uvaṭa's commentary (on I 1 and XIII 1) is the author of the RĠ. Prāt., cf. Macdonell, *Bṛhaddevata Introduction*, pp. XXII-XXIV; Keith, *Āitareya Brāhmya. Introduction*, p. 21.

2 Cf. for instance, his remarks at the beginning of *paṭalas* XIII and XVI.

cases Resolution (व्यूह)¹ is recommended only in the case of coalesced combinations, while for semivowels, intervention of a corresponding vowel (cf अद्वैयान्तरयोः स्वरैः) is prescribed². Both these passages being integral parts in their respective places, the contradiction involved in them proves the diversity of their authorship. Moreover, the rule VIII. 40 was rather superfluous if both the parts were by the same author. The independent character of the last part as well as its later date of composition is further proved by the fact that Sutras 32-40 of *paṭala* XVIII are either merely a repetition of or implied in Sutras 19-26 and 37 of *paṭala* I, while stanzas 30, 31 of the former *paṭala* (XVIII) are merely a verbal repetition of stanzas 14 and 15 of *paṭala* XV where their occurrence is more natural than in *paṭala* XVIII. It is also, perhaps, of interest to note that the use of the expletive particle इ is peculiar to this last part. Moreover, the use of the preposition अचि with the ablative in the third part is in a slightly different sense from that in the first two parts.

The second part, comprising *paṭalas* XIII XV, is lacking in that independent character which is found in the third part. Though *paṭala* XIII is a sort of collection of miscellaneous matter, and is not so uniform in character as *paṭala* XIV, which is wholly devoted to the description of various faults in pronunciation, both are, in their colophons in some MSS., and also by Uvāṭa³, called Śikṣā *paṭalas*, and the conclusion⁴ of *paṭala* XIV is applicable to both of them. *Paṭala* XV, which describes the mode of instruction followed in teaching the recitation of the R̥gveda, is called स्वाध्याय-पटल in its colophon in C⁵, or ब्रह्मवादि (वि-)पटल in B. Uvāṭa⁵ once refers to it as अक्षरपटल. Though not called शिक्षापटल, the latter *paṭala* may be considered a continuation of the two former, and can

1 As प्रेक्षा in P² X. 103, 13 can be resolved into प्र इति, cf Uvāṭa

2 So that अद्वैयान्तर in P² VII 52, 12 can be read as अद्वैयान्तर; cf Uvāṭa.

3 Cf the commentary on XIII 2¹ (अनयोः शिक्षापटलयोः, etc.).

4 C⁵ XIV 35 67

5 Cf the commentary on XVIII 19 (इयुक्तो ब्रह्मवादि-पटले).

thus be grouped together with them as forming a part distinct from both the other parts

This part, however, is not quite independent of the first part, and is rather a sort of complement to the same. This is borne out by the fact that there are passages in the second part which clearly refer to the first part, cf. *तेषां स्थानं प्रति नादाच्छुद्धम्* (XIII 7) which refers to *नादः परोऽभिनिधानाद् ध्रुवं तत्कालस्थानम्* (VI 39), cf. also XIV 1 where *साहितो यश्च धर्मः* clearly refers to the first part. Moreover, in one case it would appear that the description of the *karans* in XIII 8 12 is something which is taken for granted in the first part, cf. VI 27. In spite of all these facts which might suggest the unity of the second part with the first, there are arguments which go to prove a later date of the second part. According to the first part (IV 82) the nasal sound following *ā* in the word *माश्चत्वे* is Anungsika, but in the second part (XIII 27) it is distinctly stated to be Anusvara. Uvaṭa tries to reconcile this contradiction by saying *शाखान्तरे किल माश्चत्वे इति सानुस्वारं पठन्ति । तत्पदस्यते ।* (XIII 27). But it is obvious that one and the same person can not be responsible for these contradictory views. Moreover, while according to the first part (I 10) Anusvara is included in the breathings (*ऊष्माणः*), we find it, in the second part (XIII 11), excluded from the same. The complementary nature, as well as a later date of these *paṭalas*, is further illustrated by the fact that while in the earlier chapters the Prātiśākhyā professedly (cf. II 1) deals with the constitution of the Samhitā text on the basis of the Pada-text, which is taken for granted, we find in the second part matters dealt with which are exclusively concerned with the Pada text, cf. XIII, 30. Though there are a few similar cases in the early chapters (cf. II 13, IV 81-82), they are mentioned there incidentally, or only for the sake of illustration of some term. Moreover, it is also noteworthy that the term *समापाद्यानि* is explained in XIII 31 after its use in the preceding Sūtra. A similar case is not found in the earlier chapters.

Though rather doubtful, but very interesting, proof for a later date of this second part is offered by the following fact. *Nāṣṭikya* is

self, cf Sūtra 16 ऋक्पदेष्टिदम् । Stanzas 5 and 6 are of a general nature, while stanza 7 is really out of place in this Pratisākhya, because nowhere else does the Pratisākhya concern itself with the accent of particular words. The last two stanzas have already been shown to be probable interpolations.

There are stronger and more definite reasons with regard to the later date of *patala* XI. It can be proved by a comparison of the contents of this *patala* with those of *patala* X, that the former is a sort of commentary on the latter¹. A large portion of *patala* XI is obviously concerned with assigning reasons for some of the rules of *patala* X. On the other hand, many of the rules of *patala* XI are mere repetitions of those of *patala* X, there being no justification at all for their repetition of X 12-14 and XI 28-30. It seems that the author of *patala* XI accepted also some other opinions which are not found in *patala* X, cf XI 33, 45. We arrive at the same conclusion by a comparison of vocabulary, style, and metre of this *patala* with those of the rest of the first part, or even of the whole of the Pratisākhya. The word गुण appears for the first time in XI 10 in the same sense as in Pāṇini (cf Uvata) दोष (XI 47) is used in the sense of विकार. The words अद्विवोनि (XI 2), आगम (XI 10), अनार्थविलोप (XI 58), are also noteworthy. The style generally of the whole *patala* specially of the last four stanzas, is argumentative, and seems to be more modern than that of the whole of the rest of the Pratisākhya. The exceptional character of this *patala*, as regards metre, has been already shown. All this shows a date of this *patala* later than that of the first ten *patalas*, and possibly of the other parts too, of the Pratisākhya.

There is no reason to question the unity of the first ten *patalas*. The opinion of prof. Whitney², as far as *patala* X is concerned, that the part of the Rg Prāt which concerns the construction of the Krama text is open to the suspicion of being a later accretion to the text, is contradicted by the fact that Krama is mentioned in I 62

¹ Cf. Regnier's Rg. Prāt., part II, p. 56

² Cf. his Ach. Prāt. p. 577 (J. A. O. S., 1862)

(श्रुते नतोपाचरितक्रमस्वरान्), showing thereby that it must have formed a part of the original scheme of the work

12. UVAṬA AND HIS WRITINGS

From the evidence fortunately available in his works we are able, not only to determine the precise period when Uvaṭa lived, but also to know a few other details regarding his personal history. In the colophons of his commentary on the Rg Prāt, as well as that on the Vāj Prāt, he is generally described as आनन्दपुरवास्तव्यवज्रट पुनउवट (or उव्वट or ऊवट or ऊज्रट) At the end of the 20th *adhya*ya of the Mantra bhāṣya, his commentary on the Vajasaneyi Samhitā, the following stanza occurs —

आनन्दपुरवास्तव्यवज्रटा¹ख्यस्य सुनुना ।
उवटेन कृत भाष्य पदवाक्यैः सुनिश्चितैः ॥

Again in the colophon given at the end of the same commentary, besides the above stanza also occurs the following stanza —

श्रुभ्यादींश्च नमस्कृत्य अबन्त्यामुवटो वसन् ।
मन्त्राणां कृतवान् भाष्य महीं भोजे प्रशासति ॥²

From the above quotations we can gather the following information regarding Uva —

- (1) that the name of his father was, Vajraṭa
- (2) that Vajraṭa was a resident of Ānandapura, and
- (3) that at the time he wrote his commentary called Mantra bhāṣya, Bhoja was ruling over the earth and he himself was living at Avantī (or Ujjayinī)

Ānandapura has been identified with Vadanagar in Upper Gujarat, see *The Ancient Geography of India*, by A Cunningham,

1 The reading जैव्यटा-, instead of वज्रटा, as found in the Nirṇaya Sāgara edition of the book is certainly a mistake and is contradicted by the colophon at the end of the same edition. Jayyṭa is well known as the father of Kaiyyaṭa the commentator of the Mahābhāṣya.

2 For another reading not materially different, of the same stanza, cf Stein *Kāśmir Catalogue* p XII

I, the Buddhist Period pages 493-94 As regards the Bhoja mentioned by Uvaṭa, he is undoubtedly the celebrated prince of that name who ruled over Malva from about 996 to 1051 A D This determines the period when Uvaṭa lived, i e from about the eighties of the tenth century to about the middle of the eleventh century A D¹

As regards his writings, his best known and most important works are the same as just referred to, i e

- (1) the ऋग्वेदप्रातिशाख्यभाष्य or पार्षदब्राह्म्या,
- (2) the मातृमोदाख्यवाजसनेयिप्रातिशाख्यभाष्य, and
- (3) The वाजसनेयिसहिताभाष्य or मन्त्रभाष्य

The वेदायंदीपिका or सर्वानुक्रमभाष्य wrongly ascribed to Uvaṭa in *The Catalogus Catalogorum*, Pt I, is really a work of Sadgurusisya, not of Uvaṭa cf *Descriptive Catalogue of the Government Collections of Manuscripts, Deposited at the Deccan College, Poona*, Vol I, Pt I, 1916, page 28

Two other works (1) ईशावास्योपनिषद्भाष्य and (2) रुद्राध्यायभाष्य are also ascribed to him in *The Catalogus Catalogorum*, Part III For the रुद्राध्यायभाष्य, see page 378 of the Poona catalogue just referred to As regards the ईशावास्योपनिषद्भाष्य, it may be identical with the 40th *adhyaaya* of his Mantra bhāṣya

As to the chronological order of his writings, I think it is possible to determine the same as regards his three important works It is obvious that Uvaṭa's reference, in the end colophon of his Mantra bhāṣya, to the facts that at the time he wrote that work he was living at Ujjayini and Bhoja was ruling over the earth is mainly intended to attach some importance to his composition As he does not refer to the facts in either of his commentaries on the two Prātiśākhyas, the two commentaries would seem to be earlier in date than the Mantra bhāṣya As between the two Prātiśākhyas commentaries, the commentary on the RĠ Prāt seems to be earlier in date than the other The style of the latter is apparently more concise and accurate than that of the former Besides, a comparison

1 On the date of Uvaṭa see also Bhandarkar, *Report*, 1882-83 pp 3, 191, Stea, *Kāśmir Catalogue* p XII

of the following passages from the two commentaries will at once show a maturer judgment of Uvaṭa at the time when he wrote his commentary on the VāJ Prāt. The passages under reference are as follows —

On RĠ Prāt II 26 Uvaṭa says — अत्र यामिः संज्ञामिः शास्त्रकृद् व्यवहरति तावत्यः स्वव्यवहारार्थाः । यामिर्व्यवहारो नास्ति तासां ज्ञाने धर्मं फलम् ।

On VāJ Prāt I 54 he says — इह यासां संज्ञानां शास्त्रे व्यवहारो नोपलभ्यते पूर्वाचार्यसंज्ञास्ता वेदितव्याः शिष्यव्यवहारार्थाः । शिष्या आमिः व्यवहरन्ति । पूर्वाचार्यसंज्ञानुक्रमणमस्मिन् शास्त्रे मङ्गलार्थं च । पूर्वाचार्यं शास्त्रकीर्त्यपरिष्ठापार्थं वा । यद्वा यथा एते वर्या नित्या एवमेता अपि संज्ञा नित्या एव । एव च कृत्वा सर्वशास्त्रेष्वेता एव संज्ञा उपलभ्यन्ते । • • • आमिः संज्ञामिर्व्यवहरता धर्मो भवति । यद्वा नैव संज्ञा किन्तर्हि वर्यास्वरूपमनेन सूत्रेण कथ्यते । etc

The fact that Uvaṭa's commentary on the RĠ Prāt is mostly based on an older commentary, the PARSADA VṠṠTI, would also seem to show its earlier date than his commentary on the VāJ Prāt which is free from any blemish or weakness of this nature

13 UVATA'S COMMENTARY ON THE RĠVEDA PRĀTIŚĀKHYA

In the introduction to his commentary on the VĠJASANEYI SAMHITĀ, Uvaṭa, while pointing out the special features of a good commentary, says —

अथ व्याख्याधर्माः —

अतिरिक्तं पदं त्याज्यं हीनं वाक्ये निवेशयेत् ।
विप्रकृतं तु सदस्यादानुपूर्व्यं च कल्पयेत् ॥
लिङ्गं धातुं विभक्तिं च योजयेदानुलोभ्यते ।
यत्स्याच्छान्दसं वाक्ये कुर्यात्तत्तु लौकिकम् ॥

It must be admitted that in explaining the text of the Sūtras of the RĠ Prāt Uvaṭa has on the whole successfully tried to approach this standard of a good commentary. Though his style is rather

loose, he is particular in pointing out the importance or significance of even such a small particle as च् इति occurring in a Sūtra, besides adding examples and counter-examples to illustrate the Sūtras. That he possesses considerable circumspection and critical insight as a commentator will be borne out by the following passages only casually collected from his commentary —

अथ उपरि शब्दौ विशेषणत्वेनोपादीयेते भीरिवग्रहण च विशेषणग्रहणार्थम् (I 31)

द्वाविति पादपूरणः प्रथमपञ्चमाविति द्विवचनेनैव द्वित्वस्याभिहितत्वात् (I, 39)

ययोदकाहारस्य मत्स्याहारणमविरुद्धम् । यथा पुष्पाहारस्य फलाहारणमविरुद्धम् । एवमेतदपि प्रसङ्गादुच्यते (I 41)

ते वै विधयः सृष्टीता येषां लक्षणं प्रपञ्चम् (I 70)

अतोऽयं लाघविक आचार्यः पुरस्तादपवाद चक्रे (I. 77)

द्विचकारकरणात्स्वयं दोषो न भवति (II 8)

इतिकरणः समासिवचनः । चकारः समुच्चयार्थीयः (II 74)

अत्र येषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्दपरिपूर्तिः फलम् (II 77)

वशगमानीत्यस्याप्यत्र योगो युक्तरूपः । छन्दोभङ्गभयादधस्तादुक्तः (IV 15)

ह्रस्वग्रहणं विस्पष्टार्थं दीर्घात्परस्य पद्यस्य चन्द्रशब्दस्याभावात् (IV 84)

नहीत्येतत्पदे हीति यत्पदावयवग्रहणं तच्छन्दोभङ्गभयात् (IV 97)

अप्रातप्राप्तिवचनोऽपिशब्दः (V 8)

His just criticism of the Vṛitikāra, his predecessor, while explaining Sūtras like I 1, I 62, as well as his masterly discussion of the various points at issue in connection with Sūtras like I 77, VII 1, VIII, 1 also add to his credit as a good commentator.

But in spite of the above merits he usually does not take the trouble to bring out the exact meaning of the technical names like अन्वचरसधि (II 8), क्षैप्र (II 23), उद्ग्राह (II 29), अकाम and नियत (IV 30), उपाचरित (IV 41), शौदाचर (IV 89), assigned to the various Sandhis in the Prātiśākhya, nor does he care, with the solitary exception of ता (= तानि) in IV 14, even to notice the

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irregular or unusual expressions of the S̥utras like गायत्र्य उपचारयेत् in XVII 4, or अक्षरेऽपृथक्श्रुती in XIII. 40 (in the first interpretation), or सोष्मवान् in XI 25, and also other irregularities of the text pointed out by me above or in the Additional Notes in Vol. III.

Vedic words dealt with in the S̥utras are generally given before Vedic illustrations in the commentary. Yet exceptions to this rule are found in the commentary here and there. The practice of adding मृग्यम् or मृग्यं प्रत्युदाहरणम् in the case of counter-examples still to be traced out, or adding प्रैषिकम् or प्रैषः in the case of quotations from the Praiṣas is also not consistently followed in the commentary. But the charge of inconsistency in such cases should not of necessity be levelled against Uvaṭa. They may as well be due to the vagaries of the scribes.

In this connection I may also refer to the important cases of mistakes in the commentary or even in the S̥utras that I have had to emend or to point out in my Additional Notes. It is just possible that some of these mistakes or corruptions are due to the scribes themselves. Still there are cases, e. g. तसिल- (for तसि-) in I 1, अन्यतमत् (for अन्यतमम्) in II 12, अन्यतमस्मिन् in XI 66, which, it may be doubted, as already pointed out by me in the Additional Notes, are due to Uvaṭa himself.

In course of his commentary Uvaṭa has, here and there, briefly referred to or dealt with some interesting or important topics. It will be worth while to refer to them at this place. They are therefore shown below in the order in which they occur in the commentary —

- I 1 एतत्प्रातिशाख्यप्रयोजनम् ।
 I 2 लृ लृ इत्यनयोः स्वरयोर्वर्णसमाप्ताये स्थानम् ।
 I 3 लौकिकस्य वर्णसमाप्तायस्य द्विविधः पाठः । तयोरेकतरमाभित्य च प्रातिशाख्यस्यास्य प्रवृत्तिः ।
 I 5 अनुस्वारस्य स्वरव्यञ्जनातिरिक्तत्वम् ।
 I 50 यमानां विषये विचारः ।
 VI 29. " "
 I 68 अधिकारसूत्रस्य स्वरूपम् ।

- I 77. निपातनस्य स्वरूपम् ।
 II. 1. संहिताया विकृतित्वं पदानां च प्रकृतित्वम् ।
 II 2 संहिता द्विविधा । आपीं क्रमसंहिता च ।
 II 4. विवृत्तिस्वरूपविचारः ।
 * II 8 and IV 1 सधीनां चतुःप्रकारत्वम् ।
 II 60. यज्ञप्रयोगे पार्यदप्रपञ्चस्याप्रवृत्तिः ।
 III. 6. 'कम्प' स्वरूपविचारः ।
 III. 7. पदेषु एकादश स्वरा भवन्ति ।
 VI. 6 ऊष्मणः परेषा स्पर्शानां द्विवचनविषय इष्टिः ।
 VI 39 'भ्रुव' कालविषये विचारः ।
 XI 65, 70, 71 क्रमपाठस्य क्रमकरस्य च प्रशङ्गा ।
 * XIII 1 वाचि प्राणस्य उदानस्य वा कार्यकरत्वमिति विचारप्रसङ्गेन
 उदानस्य स्वरूपकथनम् ।
 XIII 13 वर्णवैशिष्ट्यसपादकानामनुप्रदानसंसर्गस्थानकरणपरिभाषाख्यानां
 मुख्यविशेषाणां वर्णनम् ।
 XIII 21 वर्णात्मगुणाः ।
 XIII 22 अनुस्वारस्य विषये विशेषविचारः ।
 XIII 27 शाखाभेदेनानुस्वारस्य पाठे मतभेदः ।
 XIII 44 सप्तस्वरात्मकानां यमानां विचारः ।
 XIV 30 विसर्जनीयस्य विषये विशेषविचारः ।
 XIV 62 विवृत्तीनां स्वरूपम् ।
 XIV 69 शैलिकस्य गुणवर्णना ।
 XV 10 दाक्षिणात्यानां पारायणप्रवचनम् ।
 XVII 6 छन्दसां देवताज्ञानस्य प्रयोजनम् ।

In connection with the above appraisal of Uvaṭa's commen-
 tary, however, it is necessary to bear in mind the following
 observation

I have already referred to the view of Prof Eggeling regarding
 the very close connection that is found, with the exception of
 the first few *paṭalas*, between Uvaṭa's commentary on the R̥-
 Pr̥g̥ and the Paṛṣada Vṛtti. In the circumstances, until the
 Paṛṣada Vṛtti is properly edited and published, it is difficult to

point out the real merits or demerits of Uvaṣa's commentary. In so far as I have been able to compare the two commentaries of late, my impression is that Uvaṣa based his commentary on the Pāṛṣada Vṛtti, and while in the first few (4 or 5) *paṭalas* he tries to be independent, or even a critic, of the Pāṛṣada Vṛtti, in the latter parts he has mostly confined himself only to the part of an editor of the older commentary, which probably existed in his time in a very unsatisfactory and corrupt state. The unsatisfactory text of his own commentary in its latter portions (e.g. VIII 41 XII 21, *paṭala* XV as a whole, XVI 77 and 92 XVII 43, most of the verses quoted in *paṭala* VI, XI and XIV) is probably due to this very fact, i.e., due to the defective manuscript material of the Pāṛṣada Vṛtti he had before him. As such, until a critically edited text of the Pāṛṣada Vṛtti is available, the remarks we have made regarding the commentary of Uvaṣa, unless they refer to the first few *paṭalas*, should be taken only as provisional.

14 EARLIER EDITIONS

THE EDITIONS OF REGNIER AND M. MÜLLER.

It was in 1919 that, while staying at Oxford as a Government of India State Scholar, I on the advice of Prof. A. A. Macdonell undertook to edit the text of the R̥gveda-Pratiṣṭhā and its commentary critically, together with an English translation of the Pratiṣṭhā and various appendices. Before that time three editions of the text and two of the text in the Sūtra form along with the commentary of Uvaṣa had already appeared. With a view to enable the readers properly to appreciate the need as well as the merit of the present edition, it is worth while to give here a brief account of those earlier editions.

The first edition of the text under the title of "Études sur La Grammaire Védique, Pratiṣṭhā du R̥g Vēda" with a literal French translation and a running commentary based on the gloss of Uvaṣa, together with extracts from the latter, was begun to be brought out by M. A. Regnier in 1857 in the Journal Asiatique and was completed in 1859.

The credit for bringing out the second edition of the text with a German translation and a running commentary based on Uvaṭa's gloss, together with extracts from the latter, goes to Prof M Müller. Though the first portion of this edition was laid before the public as early as 1856, it was brought to a close only by 1869.

As regards the relative merits of these two editions, it will not be amiss if I quote here the following words of Th Goldstucker from his notice of the same that appeared in the *Academy* (July 1870, pp 269-272). —

"Both editions contain a critical text of the Pratiśākhya, derived from a careful collation of all the accessible MSS. of the work, a literal translation of it, and a running commentary based on the gloss of Uvaṭa, in both, the indices added are copious and accurate.

"The chief difference, therefore, between the two editions lies in the different views which the editors take of obscure parts of the text of the Pratiśākhya, as well as of Uvaṭa's commentary. As Prof Müller, however, had the advantage of additional MS materials, and, at least in the largest part of his labours, of the edition of his predecessor, as well as of the results of ten years of Vedic philological research which intervened between the two works, his edition, as may be expected, marks a considerable advance. Yet, so great are the intricacies and obscurities in many parts of the Pratiśākhya text and the commentary, that even where Prof Müller differs, and states his reason for differing, from M Regnier, it is not altogether certain that the views of the latter are wrong, and thus the French edition may still be consulted with advantage, and continue to hold the high position which it deserves."

The chief merit of the French edition lies in the fact that it contains copious extracts from Uvaṭa's commentary, which are generally followed by the editor, though sometimes he does not shrink even from expressing his criticism of the same. His whole-hearted devotion to his work and patient hard labour are evident from the references he has supplied for almost all the Vedic quotations, as well as from his useful and copious Indices. In a few cases he was the

first to point out the mistakes which are common to MSS (e.g. परिपातयन्ति in XIV 37) and the inconsistencies which are found between the text and the commentary MSS (cf तावद्युगमानि, IV 14, and its commentary)

But the scantiness of the MS material, which, on the one hand, when compared with the admirable results he achieved, adds to his credit, is on the other hand responsible for many a shortcoming which is found in his edition

Though he refers in his notes to a few text MSS and one commentary MS (the Berlin MS No 394), mostly corrupt and defective, which he made use of indirectly, and if directly only partially, it appears that for the constitution of his text, as well as for the extensive extracts from Uvāṣa's commentary, he had to rely mainly on the Paris MS. Under the circumstances he was naturally not able to exercise much critical judgment in selecting his readings or even in checking those later readings or additions which are found in the Paris MS, e.g. cf my Additional Notes on अङ्गे in XIV 47, and परक्रमे in XIV 55. All such important cases have been pointed out in my Additional Notes

As regards the edition of Prof. M. Müller, it is true that he had the advantage of additional MS material and of the edition of his predecessor, and as such was able to discover some defects in the text of Regnier. But while doing so, he seems in some cases to have gone from one extreme to another. There are cases where, as generally pointed out in my notes, he also has adopted wrong or later readings. In some cases he has not even correctly understood the text or the commentary, e.g. cf my notes on I 26, I 64, III 21, III, 26, VI 6, VI 29, VI 52, X 8, XIV 69, XVIII 12.

I need not say that I have derived considerable benefit from both these learned editions.

It may be pointed out here that neither of the above two editions has anything to do with the edition of the commentary of Uvāṣa.

THE BANARAS EDITION

The Banaras edition of the *Brhadāraṇyaka Pratisākhya* together with the commentary of Uvāṣa, edited partly by Pt. Yezala Kishora Vyasa

and, after his death partly by his pupil, Pt Prabhu Datta Śarma Gauda, was published in the Banaras Sanskrit Series in 1903

None of the editors gives any information whatsoever about the MS material used for the edition. From the few variants given as foot notes, however, it would appear that at least three MSS (क, ख, ग) were available to the editors, who, excepting giving a few variants here and there, do not seem to have made any proper use of the MS material at their disposal. Sometimes various readings are given in the foot notes even without referring to any MS. In view of these facts I am inclined to think that the edition at the most can have the value of only one MS. I say 'at the most', because the careless way in which the book has been edited, has deprived it of even the merit of a good MS.

It would be enough to refer here only to a few instances of carelessness on the part of the editors. On page 51, in the commentary on I 77, a large portion of the commentary is omitted. Again, on page 393 there is a large omission: several Sūtras together with their commentary are omitted altogether. On page 186, a large portion of the commentary is given only as a foot note. On page 29, six lines of an extraneous matter are included in the commentary.

In view of the above facts and also because the edition differed to some extent from my commentary MSS, I was at first rather sceptical about any reliability to be attached to this edition. But later on, finding that the extracts from Uvaṣa's commentary given by Borooah mostly agreed with the readings of B^a, I came to attach some importance to this edition. I have therefore treated it as an independent MS, with the limitation that while some of its mistakes which occur not infrequently, might be based on its original, others must be due to the carelessness on the part of its editors. It is obvious that an edition prepared at so careless hands must be open to all sorts of mistakes and shortcomings, and as such cannot have any status in the field of critical scholarship.

But in spite of all that is said above, I must say that B^a has proved of some help to me in selecting the proper readings. Not only this, in a few cases the true reading was found only in it. All

such cases have been shown in the foot notes or in the Additional Notes

THE CALCUTTA EDITIONS

The above remarks regarding the Banaras edition more or less apply also to the Calcutta editions of the text of the *Pratīṣākhya* and the text together with the commentary of *Uvaṭa*.

The text of the *R̥gveda Pratīṣākhya* under the title of the *Pāṅgada Sūtra*, edited by Satyavrata Sāmagramī, and the text together with the commentary of *Uvaṭa* under the title of the *Pāṅgada-Sūtra Vṛtti*, edited by Hitavrata Sāmakanṭha, were both published in the *Uṣā* (a Sanskrit monthly, edited by Satyavrata Sāmagramī) in Samvat 1953 (=1896 A D) and Śakābda 1827 (=1905 A D) respectively from Calcutta. None of the editors has given any information whatsoever regarding the MS material he used. Only a few variants, obviously haphazardly and carelessly selected, from four MSS called क, ल, ग and घ, are given as foot notes in both the editions. The editors have quietly passed over even those places of the text and the commentary where from the point of view of textual criticism it was most necessary to give various readings.

Even a most cursory glance through the³ editions is enough to convince that they are hardly of any value as critical editions and as such cannot be made a basis for any further edition. They were not available to me at first and when I came to have them rather late, I, for the reasons set forth above, found that it was practically of no use to take any notice of them for my edition.

15 THE PRESENT EDITION

In view of all that is stated already, it needs no explanation to justify the undertaking of the present edition. First of all, no critical edition of the commentary has been available so far. As regards the text, the very fact that such a vast MS material has been directly or indirectly utilised for its constitution places the edition

beyond the range of any comparison with the earlier editions, however admirable they might have been in their own times

It will be found that many of the obscurities and difficulties of the text have been cleared by this edition of the commentary. Still I cannot make secret of the fact that even now the commentary as edited by me seems to be unsatisfactory in several places, as already pointed out in the Additional Notes. It is so, because on the basis of the material at my disposal it was not possible to achieve any better results.

As a matter of fact it seems that the study of the Prātiśākhyā literature in general, and of the R̥g Prāt in particular, has been out of vogue for several centuries. That explains the corrupt state of the MSS both of the commentary of Uvāta and the Pārṣada-Vṛtti. That also must be the reason why Śaṅkara, even on those points where it was most necessary to refer to the R̥g Prāt in his commentary on the R̥gveda Saṃhitā, has altogether omitted to do so.

It is hoped that the edition will be helpful not only in the revival of interest in the study of this important literature, but also in the study of the Vedic Saṃhitās in general and of the R̥gveda Saṃhitā in particular.

16 ACKNOWLEDGMENT OF OBLIGATIONS.

It is now my most pleasant duty to thank all those who have in any way assisted in the production of the present work and its publication. I am first of all thankful to the late lamented Professor A. A. Macdonell, who not only advised me to undertake this work, but also helped and guided me in my researches and was kind enough to go through a very large portion of the manuscript of this work as originally prepared at Oxford. He was also helpful to me in facilitating the utilisation of the necessary MS material available in the different libraries in England and also in procuring some MSS from the Bhandarkar Oriental Research Institute, Poona.

My thanks are also due to the authorities of the important libraries on the European Continent—the Staats Bibliothek, Munich, the Staats Bibliothek, Berlin, and the Bibliothèque Nationale, Paris—

for kindly permitting me to use the MSS concerned when I visited those libraries. I am thankful to the late Profs Wackernagel and Lüders for some valuable suggestions which they were kind enough to make when I visited them at Basle and Berlin respectively in 1922.

Since 1924 I have utilised further MS. material from the Oriental Manuscript Library at Madras as well as the Bhandarkar Oriental Research Institute, Poona. I am thankful to their authorities for their courtesy in lending the MSS or in providing their copies.

Finally I must also express my obligation to the various publishers for undertaking the publication of the different volumes of this work at their great expense and without any encouragement from other quarters.

Vaidika Svādhyāya Mandira,
 Varanasi Cantt.,
 Maghī Purāṇā, 2015 (V)
 (23 2 1959)

M D SHASTRI

नमः श्रीशौनकाय

परावरे ब्रह्मर्षिं^१ यं सदाद्ब्रह्म वेदात्मानं वेदनिधिं मुनीन्द्राः ।
 तं पद्मगर्म परमं त्वादिदेवं प्रणम्यर्चां लक्ष्मणमाह शौनकः ॥१॥
 माण्डूकेयः संहितां^२ वायुमाह तथाकारं चास्य माण्डूक्यं^३ एव ।
 समानतामनिले^४ चाम्वरे च^५ मत्वागस्त्योऽविपरिहारं तदेव^६ ॥२॥
 अथ्यात्मकृत्तौ शूरवीरः सुवच^७ वाङ्मनसयोर्विदन्त्यानुपूर्व्ये ।
 सन्धेर्विवर्तनं निर्मुञ्जं वदन्ति^८ शौद्धीक्षरोच्चारणं च प्रवृण्वन् ॥३॥

(१) ब्रह्मणी C^६. (२) संहिता C^६; संहितायां M. M. (A). (३)
 B^१C^१C^१C^१C^१ M, B^१ (Comm.), M. M. (at, a); माण्डूक्य
 corrected to माण्डूक्य in C^६; माण्डूक्य B^१, B^१ I^१ (Comm.),
 M. M. (A) (य) C^१C^१B^१B^१, M. M.; समानतामनिले C^१C^१C^१,
 M (corrects -म- to -मेय-), M. M. (at), (Paris MS. corrects
 -मेय- to -म- on the margin). (४) च चाम्वरे C^६. (५) तदेवं M C^१,
 ददेव C^१ B^१. (६) सुवच C^१ C^१ B^१ B^१, I^१ (Comm.); सुवच
 M, B^१ (Comm.), M. M. (७) मन्थित्वा या तु त्वं वदन्ति
 केचित् पठन्ति Comm. वदन्ति (for वदन्ति) M. (८) C^१ B^१ B^१,
 B^१ I^१ (Comm.), M. M. (A), M. M.; तुल्यं M C^१ B^१ C^१
 C^१ C^१ (M corrects शौ- to तु-), M. M. (at, n).

उभयं व्याप्तमुभयमन्तरेण^१

तथा^२ कामा^३ अत्रनाकोभयाख्याः ।

प्राणः पकारो^४ यच्च बलं शकारो^५

वाक्प्राणयोर्वश्च ह्योमः परस्परम् ॥४॥

गुरुत्वं लघुता साम्यं ह्रस्वदीर्घभूतानि^६ च ।

लोपागमविकाराश्च^७ प्रकृतिविक्रमः क्रमः ॥५॥

स्वरितोदात्तनीचत्वं श्वासो नादस्तथोभयम्^८ ।

पतत्सर्वं तु^९ विज्ञेयं छन्दोभाषामधीयता ॥६॥

(१) उभयं—अन्तरेण C^३C^३C^३C^३C^३B^३ M, M. M. (at, a). The Comm. in B^३ B^३ B^३ I^३ seems to support this reading (the Comm. in B^३ reads उभयमुत्तरेण for उभयमन्तरेण, but that in I^३ corrects the former to the latter), though the text quoted in B^३ B^३ B^३ (also in M. M.) reads : उभयमन्तरेणोभयं व्याप्तमग्रे (अन्ते B^३) ; उभयमन्तरेणोभयं व्याप्तमग्रे (व्याप्तमग्रे omitted in I^३) इति केचित्पठन्ति Comm. उभयमुत्तरेणोभयं व्याप्तमग्रे M. M. (A). (२) तथा C^३C^३C^३C^३C^३B^३ M ; तथा परे M. M. (at) ; परे B^३ B^३ B^३, M. M. (३) पकारे M B^३ ; पकारे C^३C^३C^३C^३I^३B^३ (C^३ corrects -ये to -रे), M. M. (४) शकारे M ; शकारः B^३ ; शकारे C^३ C^३ B^३ I^३ B^३, M. M. The readings पकारे and शकारे are supported by the Comm. (५) -ञुवादि M C^३. (६) विकाराश्च M B^३. (७) नादोभयं तथा C^३, नादस्तथोभये B^३. (८) च M. M. (९) -दी- C^३.

छन्दोज्ञानमाकारं भूतज्ञानं^१

छन्दसां व्याप्तिं स्वर्गामृतप्राप्तिम्^२ ।

अस्य ज्ञानार्थमिदमुत्तरत्र वक्ष्ये

शास्त्रमालिखितं शैशरीये^३ ॥७॥

पदक्रमविभागज्ञो वर्णक्रमविचक्षणः ।

स्वरमात्राविशेषज्ञो गच्छेदाचार्यसंपदम्^४ ॥८॥

अकारकारावि उ ए ओ ऐ औ

पदाद्यन्तयोर्न लकारः स्वरेषु ।

आकारादीन्दीर्घरूपान्द्वितीयान्^५

ह्रस्वेषु पठ्यन्स्वपि तानि सन्ति ॥९॥

(१) -ज्ञानमाकारभूतं M B²; -कार (for -कारं) M. M. (at);
-ज्ञानं त्रयाकारं भूत- C⁶. (२) C⁶ has च छन्दसा for the whole
पाद; छन्दसा B² B² (instead of छन्दसा). स्वर्गामृतप्राप्तिम्
B² B² B², - Comm. also in B² B² I²; स्वर्गामृतत्वप्राप्तिम्
C⁶ M, M. M., B² (Comm.). (३) शैशरीये C⁶ B². (४) C⁶
M, B² B² (Comm.); गच्छेदाचार्यसंपदं C⁶ B² I², M. M.
(गच्छेदा- C⁶). अथवा गच्छेदाचार्यसंपदम् इति पाठः Comm., -संपदं (for
संपदं) M. M. (a). (५) नलकारः I², M. M.; न लृकारः in the
rest, M. M. (A, at, Berlin MSS. 595, 691). - पदान्- (for
पदाद्यन्त-) M. M. (Berlin MS. 691). (६) द्वितीया C⁶.

कखौ गघौ ङ चछौ जझौ ञ

टठौ डढौ य तथौ तथौ न ।

पफौ बभौ म यरल्लवा^२ हशयसा

अः षक षप अं इति वर्णाराशिः क्रमश्च ॥१०॥३

(१) यरल्लव C⁴. (२) -सा अ षक षप ऽअं B¹ C¹ C²; -साः षक षप I¹; -सा अः कः प अं M C²; -साः षक षप C⁴; -स अः कः पः अं C⁶; -साः । अः षकः षपः अं B²; -साः । अः । षकः षपः अं I²; षक षप षअं M. M. (a); अ षक षप ः अं B³.

(३) -राशि- C⁴, M. M. (A, Berlin MSS.).

(४) C³ adds : कखौ गघौ ङश्चछौ जझौ ञटठौ डढौ एत्तथौ तथौ नः । पफौ बभौ मो यरल्लवा हशयसाः कः षं ऽ इति वर्णाराशिः क्रमश्च ॥१०॥ M gives this on the margin as another reading. C¹ originally had this reading, but it was later on corrected according to the text adopted here.

(५) W omits stanzas 1-10. C³ omits stanzas 2-10, but on the margin the stanza beginning with मात्तुकेः and the stanza consisting of the two lines beginning with सधेर् & उमवं are supplied by a later hand. C¹ I¹ and Reg. omit stanzas 2-8. B¹ C² C³ omit stanzas 8-8 excepting the two lines beginning with सधेर् and उमवं which together form stanza 8.

§ On the spuriousness of these (1-10) stanzas see Introduction.

अथ ऋग्वेदपातिशाख्यम्

अथ प्रथमं पटलम्

अष्टौ समानाक्षराद्यादितस्^१ ततश्च चत्वारि सन्ध्यक्षराद्युत्तराणि^२ ।
 पते स्वरा^३ इपगो^४ दीर्घवत्प्लुतो^५ अनुस्वारो व्यञ्जनं वा स्वरो^६ वा^७ ॥१॥
 सर्वः शेषो व्यञ्जनान्येव^८ तेषामाद्या स्पर्शाः^९ पञ्च ते पञ्चवर्गाः^{१०} ।
 चतस्रोऽन्तस्थास्तत^{११} उत्तरेऽष्टा उष्माणां^{१२} उन्त्याः सप्त तेषामघोषाः^{१३} ॥२॥
 वगै वगै च प्रथमाघोषो^{१४} युग्मो मांष्माणांनुनासिकोऽन्त्यः^{१५} ।
 तस्मादन्यमवमाने तृतीयं^{१६} गार्ग्यं स्पर्शा^{१७} प्रथमं शाकटायनः^{१८} ॥३॥
 श्योजा ह्रस्वाः सप्तमान्ताः स्वगायाम्^{१९} अन्ये^{२०} दीर्घा^{२१} उभये त्वक्षराणि^{२२} ।
 गुरुणि दीर्घाणि^{२३} तयेतरेषां संयोगानुस्वारपरणि यानि^{२४} ॥४॥
 अनुस्वागो व्यञ्जनं चाक्षराङ्गं^{२५} स्वरान्तरे व्यञ्जनान्युत्तरस्य^{२६} ।
 पूर्वस्यानुस्वारविसर्जनीयो^{२७} संयोगादिर्वा^{२८} च परक्रमे द्वे^{२९} ॥५॥१॥
 मात्रा^{३०} ह्रस्वम्^{३१} तावदवमहान्तरं^{३२} द्वे दीर्घं^{३३} स्थित्तः प्लुत उच्यते स्वरः^{३४} ।
 अथः स्विदासीश्दुपरि^{३५} स्विदासीश्दथे प्लुतिमीरिव विन्दती^{३६} श्रिः^{३७} ॥६॥
 स्वरमष्टिः पूर्वमागक्षराङ्गं^{३८} द्रापोयमी सार्धमात्रे^{३९} तरे च^{४०} ।

(१) संपक्षराणि W. (२) संत्ये C^१ C^२. (३) दीर्घवत्प्लुतो C^३,
 दीर्घवत्प्लुतो C^४. (४) स्वगो M, स्वरे C^५. (५) न्याः C^६. (६) वृत्तीय C^७.
 (७) एतान्ताः C^८. (८) संयोगानुस्वार- C^९. (९) श्रान्तरो W. (१०)
 -वत्प्लुतस्य C^{११}. (११) मात्राः C^{१२}. (१२) गगः C^{१३}. (१३) -ति W.
 (१४) -द्वारात् C^{१५}, पूर्वक्षरात् C^{१६}.

अर्धोनान्या^१ रक्तसंहोऽनुनासिकः^१ संयोगस्तु व्यञ्जनसंनिपातः^१ ।।७।
 कण्ठ्योऽकारः^२ प्रथमपञ्चमौ च द्वा ऊष्मणा^३ केचिदेता उरस्यौ^४ ।
 ऋकारल्कारावथ षष्ठ ऊष्मा जिह्वामूलीयाः प्रथमश्च वर्गः^५ ।।८।
 तालव्यावेकारचकारवर्गाविकारैकारौ यकारः शकारः^६ ।
 मूर्धन्यौ पकारटकारवर्गौ^७ दन्तमूलीयस्तु तकारवर्गः^८ ।।९।।
 सकाररेफलकाराश्च^९ रेकं वत्स्यं^{१०} (ऋवत्स्यं-मेके^{१०} शेष औष्ठ्योऽपवाय^{११} ।
 नासिक्यान्^{१२} नासिक्ययमानुस्वारान्^{१४} इति स्थानान्यत्र यमोपदेशः^{१६} ।।१०।।२।।
 जिह्वामूलं^{१८} तालु चाचार्यं^{१९} आइ^{१९} स्थानं ङकारस्य तु वेदमित्रः^१ ।
 द्वयोश्चास्य स्वरयोर्मध्यमेत्य संपद्यते स^{२०} ङकारो ङकारः ।।११।।
 ङकारतामेति स एव चास्य ङकारः^{२१} सन्नूष्मणा संपयुक्तः^{२२} ।
 इळा साळ्हा चात्र निदर्शनानि वीड्वङ्ग इत्येतदवमहेयं^{२३} ।।१२।।
 न्यायैमिथानपवादान्प्रतीयान्^{२४} सर्वशास्त्रार्थं प्रतिष्पठमुष्म्^{२५} ।

(१) अर्धोनान्या O^१, अर्धोनान्या O^१. (२) कण्ठ्यो O^१. (३) द्वाऊष्मणौ M. M. (४) -ङी- C^१. (५) Stanzas 7 and 8 are omitted in W. (६) -ङ- O^१. (७) इकारैकारौ W. (८) -ङी- O^१. (९) षष्ठ- W. (१०) न्यत्स्यमेके W, वत्स्यं मेके O^१. (११) औष्ठ्यो O^१. (१२) -यायः O^१ W, -ययं M. M. (A). (१३) नासिक्या C^१ W. (१४) नासिक्यममा-C^१. (१५) -नुयारा C^१ C^१ W. (१६) स्वार- O^१. (१७) अयो- O^१. (१८) -ङं C^१. (१९) मद (? for आइ) W. (२०) ष omitted in O^१ I^१. (२१) दाष् W. (२२) षष्ठः C^१. (२३) निदर्शने द्वे C^१ O^१. (२४) -यप्रदे तु C^१ O^१.

स्थानप्रश्नेपीपदेशे स्वराणां ह्रस्वादेशे ह्रस्वदीर्घौ सवर्णौ ॥१३॥

असावमुमिति तद्भावमुक्तं ययान्तरं^१ पादवचैव प्रैवान्^२ ।

प्राक्चानार्पादितिकरणात्पदान्तौस् तद्युक्तानां^३ तेन येऽसंहितानाम् ॥१४॥

सामवशा इति चैत्रापवादान् कुर्वन्ति ये संपदं पादवृत्तयोः^४ ।

अप्रत्याम्नाये^५ पदवच्च^६ पदान्^७ श्रुते नतोपाचरितक्रमस्वरान् ॥१५॥३॥

अष्टावाद्यानवसानेऽप्रगृह्यानाचार्या आहुरनुनासिकान्स्वरान्^८ ।

तत्त्रिमात्रे शाकला दशयन्त्याचार्यशास्त्रापरिलोपहेतवः ॥१६॥

शुकारादयो दश नामिनः^९ स्वराः^{१०} पूर्वो नन्ता नतिपु नम्यमुत्तरम्^{११} ।

सहोपयोऽरिफितं एकवर्णवद् विसर्जनीयः स्वरायोपवत्परः ॥१७॥

शुकारश्च आमन्त्रितजः प्रगृह्यः^{१२} पदं चान्योऽपूर्वपदान्तगश्च^{१३} ।

पष्ठादयश्च द्विवचोऽन्तर्भाजस् त्रयो दीर्घाः^{१४} सातमिद्धौ च पूर्वौ^{१५} ॥१८॥

अस्मे युष्मे स्वे अमी च प्रगृह्या^{१६} उपोत्तमं नानुदात्तं न पद्यम्^{१७} ।

एकारश्चेतिहरयेन युष्मो रष्मोऽष्टमो द्राघितः शाकल्येन^{१८} ॥१९॥

ऊष्मा रेफी पञ्चमो नामिपूर्वो महोऽपोवजंमितरो ययोत्तम्^{१९} ।

- (१) त्माय- (instead of तद्भाव-) W. (२) पादवचैव O^४.
 (३) -यादा O^४. (४) अप्रत्याम्नाये C^४; अप-ये (sic) W.
 -त्याम्नाये omitted in O^४. (५) प्यद्वय O^४. (६)
 -क्रमःभ्यनान् C^४; स्वतन् omitted in W. (७) दूर- for
 आहुर- W. (८) -ष्टा O^४. (९) नामि O^४. (१०) This line
 omitted in W. (११) -रित्त O^४ W. (१२) द्विवचोन्व- O^४.
 (१३) -त्त O^४.

अन्तोदात्तमन्त^१रक्षाविपर्यये^२ स्परो^३ चोपः^३ प्रत्यये पूर्वपद्यः^३ ॥२०॥ ४॥

प्रातर्^४ देवं भार्^४ वधराद्युदात्तं^४ फगनुदात्तम्^४ अविभस्त्^४ तदादः^४ ।

स्तः प्रागाथमे^५तशे कर्^५ दिवे कर्^५ अपस्कर^५त्सार्^५विपूर्वमस्तः^५ ॥२१॥

स्वः स्वरितं^६ न समासाङ्गमुत्तरं^६ स्वरादेशो^६पूर्वपदेष्व^६वर्महः^६ ।

अनर्धचान्ते^७स्वरघोषवत्परगूधर्^७ न रेफेऽश्रुयासोऽनृशन्मही^७ ॥२२॥

वरवरावरिति^८ चैकपादे व्यपपूर्वाशयसमासाङ्गयोगे^८ ।

पथथा मघोनी दिवि चक्षसा मदे पूर्वो^९ऽचिपातीतृपामोत्तरेषु^९ न^९ ॥२३॥

होतः सनितः पोतनेष्टः सोतः सवितनेतस्त्वष्टः ।

मातर्जनितभ्रातस्त्रात स्यातर्जरितर्धातिर्धर्तः^{१०} ॥२४॥

जामातर्दुहितर्दत्तः प्रशास्तरचितः पितः ।

दोषावस्तरवस्पतः^{१०} प्रयन्तश्चेङ्गयमुत्तमम्^{१०} ॥२५॥

दीधरभारवरीवरदर्दरू^{११} दर्दरदर्धरजागरजीगः^{११} ।

वापुनः पुनरस्परक रूपः^{१२} सस्वरहः^{१२} सनुतः^{१३} सधरस्वाः^{१३} ॥२६॥ ५॥

॥ इति ऋग्वेदप्रातिशाख्ये प्रथमं पटलम्^{१४} ॥

(१) अतोदात्तमन्तर- M; अन्तोदात्तमन्तरि- C^१. (२) -त्वा विपर्यये
O^१ C^१ C^१ C^१ C^१ B^१ I^१ B^१, M. M. ; -क्षाविपर्यये all the rest
(B^१ MIO^१ WI^१ B^१), M. M. (a) and Reg. (३) चोप W.
(४) -दात्तमविभस्त् C^१ C^१; -दात्तमविभस्त् C^१ C^१, (५) प्रगाथ- C^१ B^१.
(६) -करकार- W. (७) स्वरादेशो M; स्वरादेशो C^१; (८) -वर्महः M.
(९) -यथमाशययोगे W; -यथमाशययोगे C^१. (१०) -स्पतं C^१;
-रस्पर्तः W. (११) -धः सः M; -धस्ता O^१. (१२) सः सः
M O^१ C^१. (१३) धरः स्वाः O^१ C^१ C^१ (-धः- C^१). (१४)
This पटल is called गेहानटल in C^१ and परिमाणपटल in W.

अथ द्वितीयं पटलम्

संहिता पदप्रकृतिः^१ पदान्तान्^२ पदादिभिः संदधेति^३ यत्सा^४ ।

कालाव्यवायेन^५ स्वरान्तरं^६ तु विवृत्तिः^७ सा वा स्वरमक्तिकाला^८ ॥ १ ॥

पदान्तादिष्वेव विकारशास्त्रं पदे दृष्टेषु यचनात्प्रतीयान्^९ ।

पदं पदान्तादिवदेकवर्णां प्रश्लिष्टमर्था^{१०}नुपूर्व्येण संधीन्^{११} ॥ २ ॥

एष स्य स च स्वराश्च पूर्वे भवन्ति व्यञ्जनमुत्तरं यदेभ्यः^{१०} ।

तेऽन्वचारसंघयोऽनुलोमाः^१ प्रतिलोमास्तु विपर्यये त एव^{१२} ॥ ३ ॥

तत्र प्रथमाऽनृतीयभावं प्रतिलोमे^{११}षु नियन्^{१२}दधेतरंगेषु ।

ऊष्मा परिलुप्यते त्रयाणां स्वरवर्जं^{१३} न तु यत्र तानि पथाः^{१४} ॥ ४ ॥

पुरपता तितरुना प्रथमं नमरक्तिभः ।

अन्तःपदं^{१५} विवृत्तयो^१ अतोऽन्याः पदसंधिषु^१ ॥ ५ ॥ १ ॥

समानाक्षरे सस्याने^{१६} दीर्घमेकमुमे स्वरम् ।

इकारोदय एकारमकारः मोदयम्^१ तथा ॥ ६ ॥

(१) पदः W. (२) पदान्तात् C^६. (३) -देति C^३; -नीति C^३ W.
 (४) यत्सा: C^६. (५) -काला- C^६. (६) -न्तरं C^६. (७) -वृत्ति- (C^६);
 (८) -काला- C^६. (९) भवन्ति C^६ C^६ I^३ (C^६ corrects भवन्ति to
 भवति); the rest read भवन्ति. (१०) M B^३ C^३ C^३ I^३ I^३ I^३ I^३;
 यदेभ्यः C^३ C^६ C^६ C^६ W, M. M. (११) -य omitted (C^६). (१२)
 -यः W. (१३) न C^६; न omitted C^६. (१४) तानि W. (१५)
 -पद C^६. (१६) सस्याने C^६.

चकारोदय ओकारं^१ परेष्वैकारमोजयोः^२ ।
 औकारं युग्मयोरेते प्रक्षिष्टा नाम संघयः^३ ॥ ७ ॥
 समानाक्षरमन्तस्थां स्वामकण्ठ्यं स्वरोदयम्^४ ।
 न समानाक्षरे स्वे स्वे^५ ते क्षीमाः प्राकृतोदयाः^६ ॥ ८ ॥
 विसर्जनीयोऽरिफितो दीर्घपूर्वः स्वरोदयः ।
 आकारमुत्तमो च द्वौ^७ स्वरौ^८ ताः पदवृत्तयः^९ ॥ ९ ॥
 ह्रस्वपूर्वस्तु सोऽकारं^{१०} पूर्वो^{११} चोपोत्तमात्स्वरौ^{१२} ।
 त उद्माहा^{१३} दीर्घपरा उद्माहपदवृत्तयः^{१४} ॥ १० ॥ ११ ॥
 ओष्ठयोन्वयोभु^{१५} प्रमनोष्ठ्ये वकारोऽत्रान्तरागमः^{१६} ।
 ऋकार उदये कण्ठ्यावकारं तदुद्माहवन्^{१७} ॥ ११ ॥
 उद्माहायां पूर्वखाण्डकारे प्रकृत्या द्वे ओ भवत्येकमाद्यम् ।
 प्राच्यपञ्चालपदवृत्तयस्ताः पञ्चालानामोष्ठ्यपूर्वा भवन्ति^{१८} ॥ १२ ॥
 अयाभिनिहितः संधिरेतैः प्राकृतवैकृतैः ।
 एकीभवति पादादिरकारस्तेऽत्र संधिजाः^{१९} ॥ १३ ॥
 अन्तःपादमकाराद्येत्^{२०} संहितायां लघोर्लघु ।
 यकाराद्यक्षरं परं वकाराद्यपि^{२१} वा भवेत्^{२२} ॥ १४ ॥

(१) आकारं C^१. (२) स्व- C^६. (३) चाद्वौ C^६; चो (instead of च द्वौ) W. (४) उत्- W. (५) ओष्ठ- W; ओष्ठ्य- C^६. (६) -त्मा- (for -द्मा-) W. (७) ये C^६. (८) -ह- (for ल) C^६. (९) -पदवृत्तयः स्ताः C^६. (१०) -ह- C^६. (११) पदादि C^६. (१२) अतः- C^६. (१३) -वाणद्येत् C^६. (१४) परं वकाराद्यपि C^६; परं वकाराद्यपि C^६; परं वकाराद्यपि W; परं वकाराद्यपि C^६.

अन्याद्यपि तथायुक्तमात्रोऽन्तोपहितात्सतः^१ ।

अयेऽयोऽवेऽव इत्यन्तैरकारः सर्वथा भवन्^२ ॥१५॥ ३॥

व इत्येतेन चानप्रकच्चित्रः सत्रितैव फः ।

पदैरुपहितेनेतैः^३ 'सर्वैरवोदयाः परे'^४ ॥१६॥

अदादवत्रोऽजनयन्ताव्यत्या अमेदयोऽपाष्टिवन्त्ववीरता^५ ।

अमुमुक्तममत्तयेऽनशामहा अत्र त्वचोऽवीरतेऽवांस्यवोऽरयाः^६ ॥१७॥

वासोवायोऽमिमुवे क्वप्यः संक्रन्दनो धीजवनः स्वधावः^६ ।

एत्सादत श्रुतावः^७ सगम्यो हिरण्यशृङ्ग इति चोपधामिः^८ ॥१८॥

येऽरा रायोऽथ मेऽवायि नोऽदिरग्नेऽमिदासति ।

जायमानोऽभवोऽग्नेऽयं नृतोऽपौऽहोऽतिपिप्रति^९ ॥१९॥

जम्मयन्तोऽहि^{१०} मरुत्रोऽनुमत्री यवसेऽविष्यन्वयुनेऽजनिष्ट ।

धृत्रहत्येऽवीः समरेऽनमाना^{११} मरुत्रोऽमदन्नमितोऽनवन्त^{१२} ॥२०॥ १॥

ध्रुवनेऽर्चस्तवसेऽवाचि मेऽरपद्^{१३} दधिरेऽमा नहुपोऽस्मत्पुरोऽमिनत् ।

एष तेऽघां वहतेऽयं यमोऽदिनिर्^{१४} जनुयोऽया सुवित्रोऽनु त्रियोऽपित^{१५} ॥२१॥

वपुपेऽनु विशोऽयन्त सन्तोऽत्रयानि खेऽनसतः ।

- (१) अना— W. (२) मयत् C^१ C^२ (C^२ corrects भवेत् to भवन्); भवेत् M C^३; the rest have भवन्. (३) —नेतैः C^४. (४) अदादवत्रो W. (५) —वीरता W. (६) स्वधाव W. (७) श्रुतवानः C^५. (८) —भिरग्ने W; अभिरग्ने C^६ (instead of—हिरग्ने). (९) —म— W. (१०) जम्मन्तो हि W. (११) —मना M; C^६ corrects —मना to —माना. (१२) —रपद् W. (१३) वहते M. (१४) सृजते W.

भरन्तोऽवस्यवोऽवोऽस्तु बुध्न्योऽजो मायिनोऽधमः^१ ॥२२॥
 देवोऽनयत्पुरुवसोऽसुरघ्नो भूतोऽभि श्वेतोऽरूपस्तेन^२ नोऽद्य ।
 येऽजामयस्तेऽरदन्नोऽधिवक्ता तेऽवर्धन्त तेऽरुगोभिः सदोऽधि^३ ॥२३॥
 स्वाध्वोऽजनयन्धन्त्रनोऽभिमातीरग्नेऽप दह मनसोऽधि योऽध्वतः ।
 योऽह्वास्तेऽविन्दंस्तपसोऽधि न योऽधि पादोऽस्य योऽति^४ ब्राह्मणोऽस्य
 योऽनयन्^५ ॥२४॥
 सोऽस्माकं यो द्वेषोम्योऽन्यकृतेभ्यम् तेभ्योऽकरं पयस्वन्तोऽमृताश्च^६ ।
 अन्योऽर्वाकेऽयो^७ इति नोदयेषु पुत्रः पराके च परावतश्च^८ ॥२५॥१॥
 अन्तःपादं^{१०} च वयो अन्तरिक्षे वयो अस्याश्रययो हेतयस्त्रयः ।
 घो अन्यसः शयवे^{१३} अश्विनोभये^{१४} श्रवो अधि साञ्ज्यो^{१५} जामयः पयः^{१६} ॥२६॥
 प्रकृत्येतिकरणादौ प्रगृह्याः^१ स्वरेषु चा^२र्ष्या^३ प्रथमो यथोक्तम् ।
 सहोदयास्ताः^४ प्रगृहीतपदाः सर्वत्रैव^५ त्र्यक्षारान्वास्तु नेवे^६ ॥२७॥
 आर्ष्यामेव संध्ययकात्पूर्वो विवृत्तेश्च^७ प्रत्ययः सन्नुकारः^८ ।
 ऊकारादौ स्त्रिति^९ पूषेत्यकारे न चेतदेकाक्षरतत्रपूर्वम्^{१०} ॥२८॥

(१) -वा C^६; B^१ omits -यो. (२) बुध्न्यो O^४. (३) भूता M. (४) विभेते (for श्वेते) C^६. (५) -रूपस्तेन C^६. (६) येति O^३. (७) -स्वतोऽमृताश्च C^६. (८) अर्वाके W. (९) श्रयो W. (१०) अन्त W. (११) च omitted in O^३ O^६. (१२) अस्याः C^१ O^६. (१३) शयवे (instead of शयवे) O^६. (१४) -भिनोभये (instead of -भये) W. (१५) सञ्ज्यो C^६. (१६) चार्ष्या C^६. (१७) सहोदयास्ताः C^६ W. (१८) सर्वत्रैव C^६. (१९) ने (instead of नेरे) W. (२०) विवृत्तेस्तु C^६; C^६ corrects विवृत्तेस्तु to विवृत्तेश्च. (२१) चेतदेकाक्षर- W; चेतदेकाक्षर- C^६; चेतदेकाक्षर- C^६; चेतदेकाक्षर- C^६.

श्रद्धा सम्राक्षी सुशमी स्वधोती पृथुस्ययी पृथिवीपा मनीषा ।
 श्रया निद्रा ज्या प्रपेति स्वरयाणां मुख्ये परे पञ्चमपठयोश्च^१ ॥२६॥
 स्वरे पादादा उदये सचेति^२ ध्वन्तं जोषं चर्षणीश्चर्षणिभ्यः^३ ।
 पञ्चरान्तं मित्रयोरस्मदीवन् नमस्युरित्युपधं चेत्यष्टम्^४ ॥२७॥३॥
 पकारौकारपरौ च कयश्चो लुशादवागू^५ गोतमै^६ चामिनन्त^७ ।
 क्त्वा विघर्ता विपन्या कदा या मातेत्यृकारेऽप्यपादादिमाजि^८ ॥२८॥
 पञ्चद्वेषे^९ भीषा पथेत्यकार^{१०} एवो^{११} अग्रिमत्रिषु सा प्लुतोपधा^{१२} ।
 सचादयो या विहिता विवृक्षयः प्लुतोपधान्ता अनुनासिकोपधाः^{१३} ॥२९॥
 सेदुं सास्मिन्सेममि साभिवेगः सेटभवः सोपमां सौपथीरनु ।
 सास्मा श्ररं सोत्र नः सेन्द्र विश्वा सेति सास्माक्रमनवच सासि^{१४} ॥३०॥
 सेदग्ने सेदग्निर्वासिष्ठं सास्माकेमिः सेदुमः सेमे^{१५} ।
 सेना सेनं^{१६} सेमं सोदञ्चं सेमां सोपां सेरो सेदीरो^{१७} ॥३१॥
 नू इत्या^{१८} ते सानो श्रव्ये वो श्रस्मे वासौ वेद्यस्याम् ।
 धिष्ययेमे नू अन्यथा चिन् पादादौ नू इन्द्रोत्वर्वाक्^{१९} ॥३२॥३॥
 उदू श्रयात्रजोपितं धनर्चं शतचंसं दशोणये दशोणये ।
 यथोद्दिपे यथोचिपे^{२०} दशोण्यि स्वरोदयं पिवा इमं रयोब्ध^{२१} ॥३३॥

- (१) निद्रयाद्राप्रति (instead of निद्रा ज्या प्रपेति) C^१.
 (२) शच- C^१. (३) -णीभ्यः C^१. (४) दुर्षां गोतमे (instead of
 लुशादवागोतमे) C^१. -कू गौ- (or -गो-) W. (५) प- W.
 (६) पाञ्चद्वेषे W. (७) -कारे C^१ C^१. (८) -मि W. (९) सेमे W.
 (१०) सेमं C^१. (११) इत्या B^१. (१२) नू C^१. (१३) इन्द्रे- W;
 इन्द्रे- C^१. (१४) -दिपे (?) W.

वीरास एतन तमू अकुरावँस्^१ ततारेव प्रैपयू रोदसीमे ।
 घन्वर्णसः सरपसः^२ सचोत^३ प्रधीव वीळू चत सतंवाजौ^४ ॥३७॥
 अश्विनेव पीवीपनसनानां महो^५ आदित्यो^६ सपसामिवेतयः ।
 स्तोतव^७ अम्ब्यं^८ च सृजा इयध्वै सचेन्द्र सानो अव्यये स्वधामिता^९ ॥३८॥
 गोओपशागोऋजीकप्रवादी^८ मनीषा आ त्वा पृथिवी स्त^९ धौः ।
 मनीषावस्यु^{१०} रणया इहाव^{११} वृहतीइवेति च यथागृहीतम्^{१२} ॥३९॥
 योनिमारैगगादारैग^{१३} आरैगदुयोण^{१४} आवृणक् ।
 हन्त्यासद्रुप^{१५} आरुपितमनायुधास आसता^{१६} ॥४०॥ ८ ॥
 अस्तासतो निराविध्यद् अम्ब्यादेवं क आसतः^{१७} ।
 न्यावृणक्किरादेवो न्याविध्यदेनमायुनक्^{१८} ॥४१॥
 अहिन्नारिणक्पथ^{१९} आयुत्तातामुदावता^{२०} ।
 रिक्थमारैगय आयुक्त कुरुत्रक्णामावृणि^{२१} ॥४२॥
 शुनश्चिच्छ्रेपं निदितं नरा वा शंसं पूषणम् ।

- (१) अकुरावँ O^६; अकुरावँ O^६. (२) रपसः M. (३) सचत O.
 (४) महे W. (५) आदित्यान् C^६, M. M. (६) स्तोवत O^६.
 (७) अम्ब्यं O^६ C^६, अम्ब्यं O^६ O^६ I^१, अम्ब्यं B^१ M; the rest have
 अम्ब्यं or अम्ब्यं. (८) -दौ corrected to -दा O^६. (९) स्त W.
 (१०) -वसलप O^६; -वस्यु O^६. (११) इहावा W. (१२) च omitted
 in W. (१३) -रु O^६. (१४) आरैग O^६. (१५) -सरप O^६ O^६.
 (१६) आसत W; आसता सचत O^६. (१७) आस्ता- O^६. (१८) आसत W.
 (१९) -यः O^६. (२०) -दा- O^६. (२१) -यत W. (२२) उक्थ- W.
 (२३) O^६I^१WM; -ये- (instead of -च्छ्रे-) B^१O^६O^६O^६O^६.

नरा च शंसं देयं ता अनानुपूर्व्यसंदिताः ।।४३।।

यतो दीर्घस्ततो दीर्घा विवृत्तयो द्विपयस्तूभयतःस्वरस्वराः ।

प्राप्यपश्चात् उपयानिमोदयाः शाक्यस्य स्थितिस्येतरा स्थितिः ।।४४।।
।।६।।

॥ इति ऋग्वेदप्रतिशाख्ये द्वितीयं पटलम् ॥

अथ तृतीयं पटलम्

उदात्तरचानुदात्तरच स्वरितरच त्रयः स्वराः ।

आयामविश्रस्मान्नेपैम् त सव्यन्तं ऽक्षराश्रयाः ।।१।।

एकाक्षरसमानेषो पूर्वयोः स्वरितः स्वरः ।

तस्योदात्तवरोदात्तादुर्धमात्रार्धमेव वा ।।२।।

अनुदात्तः परः शेषः स उदात्तश्च विर्न चेत् ।

उदात्तं चोन्वये किञ्चिन् स्वरितं वाक्षरं परम् ।।३।।

उदात्तपूर्वं स्वरितमनुदात्तं पदेऽक्षरम् ।

अतोऽन्यत्स्वरितं स्वारं जात्यमाचक्षते पदे ।।४।।

(१) -पूर्व्ये- C⁴; -पूर्व्यं- omitted in C⁶. (२) स्वराः B¹ C¹ C² C³ C⁴. (३) प्राप्य- C⁶. (४) -ञ C⁴. (५) This पटल in called संधिपटल in C⁴ and संहितापटल in W. (६) स्वराक्षयः (for त्रयः स्वराः) C⁶. (७) -श्- C⁴ C⁵ C⁶ I¹ B² I² B², Reg., M. M.; -स- B¹ B² M C¹ C² C³ W. (८) स्वरा- C⁴. (९) स्वरितस्वराः C⁴ W B². (१०) -र्धं पत्र C⁶. (११) अनुदात्तपरः C⁶ I². (१२) C⁴ C⁶ I¹ B²; उदात्तः C¹ C² C³ C⁴; M corrects उदात्त to उदात्तः. (१३) चो- C⁴.

उभाभ्यां तु परं विद्यात् ताभ्यामुदात्तमक्षरम् ।
 अनेकमप्यनुदात्तं न चैत्पूर्वं तथागतात् ॥५॥ १॥
 उदात्तवत्येकीभाव^२ उदात्तं संध्यमक्षरम् ।
 अनुदात्तोदये पुनः स्वरितं स्वरितोपधे^३ ॥६॥
 इकारयोश्च प्रश्लेषे क्षौप्राभिनिहितेषु च ।
 उदात्तपूर्वरूपेषु शाकल्यस्यैवमाचरेत् ॥७॥
 मायङ्गकेयस्य सर्वेषु प्रश्लेषेषु^४ तथा स्मरेत् ।
 इत्येकीभाविनां^५ धर्माः^६ परैः प्रथमभाविनः^७ ॥८॥
 उदात्तपूर्वं नियतं^८ विवृस्या व्यञ्जनेन वा ।
 स्वयंतेऽन्तर्हितं^९ न चेदुदात्तस्वरितोदयम् ॥९॥
 विवृत्तैरोव्यञ्जनौ क्षौप्राभिनिहितौ च तान् ।
 प्रश्लिष्टं च यथासंधिं^{१०} स्वारानाचक्षते पृथक् ॥१०॥ २॥
 स्वरितादनुदात्तानां परेषां प्रचयः^{१०} स्वरः ।

(१) -भावः C^६. (२) O^४ corrects -घेः to -घः on the margin. (३) प्रश्लेषेषु B^२. (४) O^५ O^४ B^१ B^३ W, Reg., M.M. (-नो corrected to -ना); -भाविनो M C^१ C^३ C^४ B^१ I^१ B^२; I^१ C^१ correct -भाविनां to -भाविनो. (५) निरुद्धं W. (६) स्वयंतेऽन्तर्हितं O^४; स्वयंतेऽन्तर्हितं W. (७) उदात्तः C^३ C^४; उदात्तः corrected to उदात्त M. (८) -संधिः B^१ C^४ B^२; -संधिः corrected to -संधि in M. (९) स्वाप- O^१ C^३ C^४ I^१ M (स्व- corrected to स्वा- in M) B^२ I^२; स्वाप- B^१ C^३ C^४ (C^६ corrects स्वा- to स्व-) C^६ W B^३ B^४, M. M., Reg. (१०) प्रचय- C^६ M (-यः corrected to -य in M) W B^२, Reg.

उदात्तप्रुतिशं यान्तयेकं द्वे वा षट्ठुनि वा^१ ॥११॥

केचिस्त्रैकमनेकं वा नियच्छन्त्यन्ततोऽक्षरम् ।

था वा शेषान्त्रिषुष्टं तूदात्तस्वरितोदयम्^२ ॥१२॥

नियमं ऋरगादेके प्रचयस्वरपमंजु ।

प्रचयस्वर थाधारः शाकन्यान्यनरंययोः^५ ॥१३॥

परिमदे त्वनापोन्तात् तेन वैश्वरिःकृतान् ।

परेषां न्याममाचारं व्याट्टिस्तौ चेतस्वरी परौ^७ ॥१४॥

यथा मधीयमानानामनेकीभयतां स्वरः ।

उपदिष्टमन्या विद्यादक्षरागामयमदे^६ ॥१५॥३॥

पद्यादींस्तु द्वेषुदात्तानाममंश्चित्तुत्तरान् ।

जात्ययद्वा तथा वान्तौ तनू शचीति पूर्वयोः^८ ॥१६॥

त्रिमात्रयोरुत्तरयोरन्त्यापि प्रचयस्वरं ।

मात्रा न्यम्नुरेकेयाम्^९ उमे व्याट्टिः समस्वरं^{१०} ॥१७॥

थमंदिग्वास्वरान्द्रूपाद्^{११} थयिकृष्टानकम्पितान् ।

स्वरितं नातिनिर्हयान्^{१२} पूर्वो नातिविवर्तयेत्^{१३} ॥१८॥

(१) उदात्तः C^१; उदात्तः corrected to उदात्त- in M. (२) -दात्तः C^२C^६; -दात्तः corrected to -दात्त- in M. (३) प्रचयः B^१O^१O^२O^३C^४O^५B^२. (४) प्रचयः B^१MC^१C^२C^३C^४O^५B^२. (५) -ययोः (for -ययोः) C^१B^२; -ययोः corrected to -ययोः in O^३O^५. (६) चैत्र- C^६. (७) परेषां M O^३B^३B^२; C^२ corrects परेषां to परेषा. (८) चानौ O^६; वांयौ O^४. (९) प्रचयः B^१M O^१C^२C^३. (१०) उमे स्वरं MC^२C^३. (११) -विवृत्तयेत् O^६.

जात्योऽभिनिहितश्चैव क्षीप्रः प्रश्निष्ठ एव च ।

एते स्वाराः^१ प्रकम्पन्ते यत्रोच्चस्वरितोदयाः^१ ॥१६॥^२ ४॥

॥ इति ऋग्वेदप्रातिशाख्ये तृतीयं पटलम्^३ ॥

अथ चतुर्थं पटलम्

स्पर्शाः पूर्वे व्यञ्जनान्युत्तरायणा-

स्यापितानामवशंगमं तत्^४ ।

घोषरत्पराः प्रथमास्नृतीयान्

स्वानुत्तमानुत्तमेपूदयेषु^५ ॥१॥

सर्वैः प्रथमैरुपधीयमानः शकारः शाकल्यपितुश्छकारम्^६ ।

पदान्तैस्त्वैरेव तृतीयभूतैस्तेषां चतुर्थानुदयो हकारः^६ ॥२॥

विस्याने स्पर्श उदये मकारः सर्वेषामेवोदयस्योत्तमं स्वम्^६ ।

अन्तस्यासु रेफवर्ज परासु तां तां पदादिष्वनुनामिकां तु^६ ॥३॥

तथा नकार उदये लकारे^६ चकार शकारचकारवर्गयोः^६ ।

वकारो जकारलकारयोस्तौ^६ तासव्येऽघोष उदये चकारम्^६ ॥४॥

छकार तयोद्दयः शकारो^६ न शाकल्यस्य^६ ता^६ वशंगमानि^६ ।

(१) C¹ C² B³ I⁴ (I⁴ corrects स्व- to रत्ता-); एतः
C²C³C⁴B¹MI¹WB²B³, M. M., Reg. (२) W adds:
नये तु वंपरेकंपन्तौ पारसं वनो भवेत् । वसं वंपरेत्वं । रणीरेति निदर्शनम् ॥
(३) This पटल is called एतदपटल in C¹ W. (४) -एव-या- C¹ W.
(५) -दत्तः एव- C¹. (६) शाकल्यस्य ता I¹ B², M. M; शाकल्यस्य
तानि C¹ C² C³ C⁴ C⁵ C⁶ B¹ M B² I³ B⁴ (I³ corrects
त to तानि), M. M. (n, A); शाकल्यस्य तानि W.

रेफोष्मणोरुदययोर्मकारोऽनुस्वारं तत्परिपन्नमाहुः^१ ॥१५॥ १॥

रुकारेऽघोषोष्मपरेऽन्तरैके ककारं^२ टकारनकारयोस्तु ।

आहुः सकारोदयघोषस्वकारं^३ चकारे शकारपरे षकारम्^४ ॥१६॥

तेऽन्त.पाता^५ अकृतसंहितानामूष्मान्तानां पटलेऽस्मिन्विधानम्^६ ।

चित्कम्भनेनोष्मलोपः^७ कटुद्यान्^८ सम्राट्शब्दः^९ परिपन्नापवादः^{१०} ॥१७॥

विमर्जनीय आकारमरेफी घोषरत्परः^{११} ।

ओकारं ह्रस्वपूर्व^{१२} स्तो^{१३} संघी नियतप्रथिवी^{१४} ॥१८॥

सर्गोपरस्तु स्वरवीपवत्परो रेफं रेफी ते पुना रेफसंघयः^{१५} ।

रंफोदयो लुप्यते^{१६} द्राघितोपया ह्रस्वस्य^{१७}।कामनियता समा^{१८}विमौ^{१९} ॥१९॥

अघोषे रेफधरेफी चोष्मायां स्पर्शं सत्तरे ।

तत्सह्यानमनूष्मपरे^{२०} तमेवोष्मायामूष्मणि^{२१} ॥२०॥ २॥

प्रथमोत्तमवर्गीये स्पर्शे वो^{२२}ष्मणि चानते^{२३} ।

व्यापन्न ऊष्मसंधिः स विक्रान्तः प्राकृतोपधः^{२४} ॥२१॥

ऊष्मयघोषोदये लुप्यते परे नतेऽपि^{२५} सोऽन्वत्तरसंधिवक्त्रः^{२६} ।

(१) -नं- C^१; -नं- corrected to -मं- in M. (२) -यादा W. (३) -के C^२. (४) सम्राट्शब्दः C^१; संसम्राट्शब्दः M; सम्राट्शब्दः C^१ W B^१ I^२; सम्राट्शब्दः C^२. (५) -शि- B^१ M C^१ C^२ C^३ C^४ W B^१ I^२ B^३, Berlin MSS. (Cp. Reg.); -शिल- C^१ I^२ C^३ (-शि- corrected to -शिल- in C^४) B^५, M. M., Reg.; (६) -मरी C^१ W. (७) -नियतायुगा- C^२ C^१ B^३. (८) चो- W. (९) प्र- M. (१०) -वाः B^१. (११) -सविर्वक्त्रः M. M; -संविक्त्रः B^२; -वक्त्रः B^३; -वक्त्रः स संधिः B^४.

अव्यापत्तिः कखपफेषु वृत्ती^१ रेफं स्वधूः पूरघोपेष्वविप्रहे^१ ॥१२॥
 नात्ता इन्दुः स्वधितीवाह एव भूम्याद्देऽहोभिरुपर्वमूयव ।
 आवर्तमोऽशोरात्रयागयदो पितो प्रचेत्ता राजन्वर्तनीरहेति च^१ ॥१३॥
 यथादिष्टं नामिपूर्वः पकार सकारमन्योऽरिक्तितः फकारे ।
 पकारे च प्रत्ययेऽन्त^१ पदं तु सर्वत्रैवोपाचरितः स संधिः^१ ॥१४॥
 अन्त.पादं विप्रहेऽकारपूर्वः^१ पतिशब्दे द्वचत्तरे पुंस्प्रवादे^१ ।
 करं कृत कृधि करत्कगित्यपि परेषु^५ पादान्तगतं परीति च^१ ॥१५॥३॥
 असोऽन्तोऽरेफवतः पारशब्दे परि कृतानि करतीति चैषु ।
 अपादान्तीयेष्वपि प्रत्ययेषु^१ वास्तोरित्येतत्पतिशब्द उत्तरे^१ ॥१६॥
 आविर्हृत्रिज्योतिरित्युत्तरश्चेत् ककारो^१ऽथो पान्तपश्यन्तिशब्दो^१ ।
 इळाया गा नमतो^१ देवयुद्धो^१ मातुरिळ्स्त्वानि पदप्रवादे^१ ॥१७॥
 पूर्वः पुर. पूरिति पूर्वपदान् पदानि चापोच नवैतदेवम्^१ ।
 अस्या य. सोमो वृहतोऽस्य पूर्व्य^{११} उरु ज्योतिर्जात इमो वृधोऽन्यः^१ ॥१८॥
 व्रश्मणो द्वे व्रातानृ^१ तो त्रिदुर्वसुः पशुरेतानि कविशब्द उत्तरे^१ ।
 पथि^{११}शब्दे जिन्वथश्चेतथो मद्ः^१ पृथुशब्दे विधृतो वीळितो रजः^१ ॥१९॥
 कामपोपपूर्विशब्देषु रायः^१ पादादिरन्तश्च दिवस्परीति च^१ ।
 दित्रस्सृविष्या अघमस्पदीष्ट पूर्वं पादादौ यदि^१ सस्पदीष्टं^१ ॥२०॥४॥
 शरसो मद्ः सद्मं^१ इळायाः पात्वित्येकं पुत्रशब्दे परायि^१ ।

(१) —त्यः O^३. (२) सद्मं— O^४. (३) प्र— O^४; प्र— corrected to प— in M. (४) परीतु O^४; परेषु O^३; परे O^३. (५) —न्तो W. (६) पाति O^४. (७) नमत्तो W. (८) देवयुद्धो O^४. (९) वा— O^३. (१०) प^५ O^३. (११) पूर्व्यं O^३. (१२) उरु— W. (१३) सद्मं O^३ O^४.

रायस्वर्धा महस्करथो महस्वरं निष्कृत्यादं निष्कृत्य निष्पिपत्तनं^१ ॥२१॥

फवन्धं^२ पृथु^३ कयवासः पुत्रः पातु पथा पयः ।

पायुः शृण्ठं पदं तेषां प्रजादा^४ वदये दिग्ः^५ ॥२२॥

रजसस्पात्यन्तस्पथाः कस्काव्या चतुरस्कर ।

स्वादुष्किञ्ज निदस्पातु द्यौष्पितर्वसतिष्कृता^६ ॥२३॥

तपोष्पवित्रं त्रिष्णूत्वी धीष्पीषाय विभिष्मतात् ।

द्यौष्पिता रजमशृष्ट्रो ददुष्पत्राय नस्करः^७ ॥२४॥

वसुष्कुविन्मनुष्पिता पितुष्पिता पितुष्परि ।

प्र यास्पुषो मयस्करन् नभस्पयस्त्रयस्परः^८ ॥२५॥१॥

नकार आकारोपयः पद्यान्तोऽपि स्वरोदयः ।

लुप्यते^९ अत्रान्^{१०} जप्रसानान्^{११} जघन्वान्^{१२} देवदूतमान् ॥२६॥

यदन्वानो^{१३} इन्द्र सोमो^{१४}स् तृषायान्^{१५} नो देव देवान् ।

हन्त देवो^{१६} इति चे^{१७}ता आन्यपदाः^{१८} पदवृत्तयः^{१९} ॥२७॥

(१) -क- C^३ C^४. (२) -य- C^३ W B^०. (३) क- C^१.
 (४) -द W. (५) -य- C^६. (६) -त्रान् B^१ C^१ I^१ W B^३
 B^३; -त्रान् I^२; -त्रा C^४ C^५ C^६ C^७ M B^०. (७) -नान् C^४ C^६
 B^० I^२; -ना C^६ M. (८) -न्वा C^३ I^२; -न्वान् C^३. (९)
 -नां B^१ M I^१ C^३ W B^३ B^३ I^३ B^०. (१०) C^१ C^५ C^६ B^०;
 -मांस् B^१ M I^१ B^३ B^३ I^२; -मास् C^३; -मान्स् C^४ W. (११) -णान्
 C^१ I^१ C^६ W B^०; -णा B^१ M C^३ C^५ C^४ B^३ B^३ I^२. (१२) -ना
 B^१ I^१ W. (१३) आन्यदाः C^६ B^०; आन्यपदाः M C^३ (C^३ sup-
 plies -य- on the margin).

विवृत्यभिप्रायेषु च पीवोअन्नो^१ रयिवृधः ।

दधन्वो^२ यो जुजुवो^३ यः स्ववो^४ यातु दद्वो^५ वेति^६ ॥२८॥

हतं योनौ वचोभिर्यान् युगन्धूर्^७ वनिपीष्टेति ।

ईकारोकारोपहितो रेफमेपु^८ स्वरेषु च^९ ॥२९॥

दस्युरेको नूर्^{१०} रभि च^{११} ते स्पर्शरेफसंधयः^{१२} ।

नास्मानुपैतावान्स्फुरान् गन्धान्^{१३} देवानयाद् वहान् ॥३०॥१॥

हिरण्यचक्रान्मायावान् घोषो^{१४}स् तानश्चिनाचिद्वान् ।

पयस्वान्पुत्राना धेह्या यजीयान्पतीनुरोः^{१५} ॥३१॥

चरति चक्रे चमसो^{१६}श्च चो चिच्^{१७}

चरति च्यौत्रश्चतुरश्चिक्त्वान् ।

पतेषु सर्वत्र विमर्जनीयवद् दीर्घोपधो^{१८}ऽस्मान् चमसान्पशून् ॥३२॥

(१) -न्नो C^१ O^३ C^४ C^५ I^२; -ना B^३; -न्ना the rest. (२) -वो C^१ O^३ B^३ I^२; -वा the rest. (३) -वो C^१ B^३ I^२; -वो the rest. (४) -वो C^१ C^३ B^३ I^२; -वा the rest. (५) -द्वो C^१ O^३ B^३ I^२; -द्वो the rest. (६) -धूर् C^४; धूर् M; धूर् C^३ W; -धूर् B^३ B^३. (७) इ- O^४. (८) -स्यु- O^३ W C^४ B^३. (९) नूर्- O^४ B^३ W. (१०) स्यु- O^३ C^४ M. (११) -द्वो C^३ B^३ I^२. (१२) -पसु C^१ O^३; -पसु the rest. (१३) -वो C^१ O^३; -वो the rest. (१४) चिक् W. (१५) -रमा B^३; -रमा I^२ B^३; -रमाच् C^३; -रमान् C^३ O^४ W. (१६) पयत् I^२; पयत् C^३.

^१ तौस्ते ^२ सर्वोऽस्वान्देवोऽस्त्वं ^३ तौस्त्रायस्वावदोऽस्त्वं ^४ च ।

^६ विसर्जनीयं ^७ परेष्विति तं ^८ स्पशोऽग्मसंघयः । ॥३३॥

^९ नूः ^{१०} पतिभ्यो नूः ^{११} प्रणेत्रं नूः ^{१२} पात्रं ^{१३} स्वतवोः पायुः ।

^{१४} संविद्विद्वान्त एवै ^{१५} नूः ^{१६} पाहि शृणुषीति च । ॥३४॥

नकारस्य लोपरेफोऽग्मभावे पूर्वस्तत्स्थानादनुनासिकः ^{१६} स्वरः ।

^{१७} आदिस्वरश्चोत्तरेषा ^{१८} पदेऽपि माँस्पचन्या

^{१९} मँश्चत्वे ^{२०} मँश्चतोश्च ^{२१} ॥३५॥७॥

ईमित्यन्तलोप एपूद्रयेषु गर्भे गावो वत्सं मृजन्ति पृच्यते ।

सखायो विख्याच पुना रिगन्ति रथमित्यन्वक्षरसंधिरेव सः । ॥३६॥

(१) तौ- C¹C²I¹; ता- the rest. (२) -वौ- O¹; -वौ- the rest. (३) -वौ- C¹I¹C²O³O⁴W; -वा- the rest. (४) तौ- C¹C²I¹M; ता- the rest. (५) -दौ- C¹I¹C²; -दौ- the rest. (६) स वि- C³. (७) -यः C⁴. (८) W omits वे. (९) नूः C⁴; नूः C⁵W I². (१०) नूः C⁴C⁵I². (११) नूः C⁴O⁵. (१२) -वाः C⁵W. (१३) -षी- M. (१४) -यु W. (१५) नूः C⁴; नूः C⁵W. (१६) -कः B¹M C¹I¹B²; -क- all the rest. (१७) -दिः M. (१८) माँ- I¹O¹I²B³, मा- the rest. (१९) माँ- O¹O²I¹B²I²B³; मा- the rest. (२०) मँ- C¹I¹B²I²B³ (माँ- corrected to मँ- in I¹I²), मा- O³O⁵B³; म- B¹M C³O⁴. (२१) मँश्चतोश्च (for मँश्चतोश्च) W. The fourth पटल (called स्पर्शपटल) ends here in W.

पुरु पृथ्वि पूर्वेषु शकार उपजायते ।

ह्रस्वे च पृवपदान्ते चन्द्रशब्दे परेऽन्तरा^१ ॥३७॥

परीति पद्ये कृपरं पकारो^२ वनेति रेफः सदशब्द उत्तरे^३ ।

परिष्कृतवन्ति वेधसो^४ऽस्कृनोपसं^५ शौद्धान्तराः संधय एत उक्ताः^६ ॥३८॥

मेधातिथौ वरुणान्तव्रतान्तौ स्पर्शान्तस्थाप्रत्ययो निर्हृसेते^७ ।

आदित्या देवा वरुणासुरेति येत्यादिपु^८ वयमित्यत्र मित्रा^९ ॥३९॥

या सुप्रतीकं निष्कृतं पुरोहितः क्षत्रं दाशति शवसा भिपञ्चयः^{१०} ।

सो चिन्वगस्त्ये दशमे च मय डले^{११}सा न्वीयते सः पलिक्ती^{१२}हि पस्तव^{१३} ॥४०॥

जुगुत्ततो दुदुक्षन्ना अदुक्षद् दुक्षन् वृधेऽस्य^{१४} दुक्षतानु^{१५} दक्षि ।

दक्षन्न पतमन्दक्षुषोऽभि दक्षन् कृष्णासो दक्षि द्वियानस्य दक्षोः^{१६} ॥४१॥८॥

॥ इति ऋग्वेदप्रातिशाख्ये चतुर्थं पटलम्^{१७} ॥

अथ पञ्चमं पटलम्

अन्तःपादं नाम्युपधः सकारः

पकारमप्युष्मपरैर्यथोक्तम् ।

अन्यैरेकारान् नतिरत्र पूर्वा

स्ततो व्यापत्तिर्भवतीति विज्ञात^{१८} ॥१॥

(१) पूर्वं C^१. (२) पाद्यन्ते C^२. (३) वेधसस्कृ- W. (४) -स्याः
O^४; -स्यो W. (५) मित्र W. (६) -ङ्गे C^५. (७) -न् C^६; -न्
O^७ W O^८. (८) O^८ omit^९ दुक्षन्. (९) अस्य W. (१०) -न् W.
(११) The fifth पटल (लोपागमविष्कारपटलः पञ्चमः) ends here
in W. (१२) This पटल is called व्यञ्जनसन्धिपटल in O^९.

सूती नकिः स्वैर्व्युक्तं नद्वामि त्री नि हीति स^१ द्व-चत्तरेणैव सत्स्यः^१ ।

स्ववह्वद्वारेण^१ पदादयश्च स्मिंति स्मिकति स्मित्य^२रेफःस्य च स्मिति^१॥१॥

एकारेणापि स्मिति न.परं चेद्^३ दीघौ न स्मित्यु^१ च नास्पर्शपूर्वम्^१ ।

तकारवर्गस्तु टकारवर्गमन्तःपदस्थोऽपि पञ्जरपूर्वः^१ ॥३॥

सितां सधस्यात्स्त्रनिहि स्तत्राम स्तवे स्तुवन्ति स्तुहिं सी स्तुत स्य^४ ।

साहि स्त स्तुप्सरिस सत्सत्स्वनीति स्तोमेत्यादिश्चापि बह्वक्षरान्त्यैः^५ ॥४॥

नि परीति स्व सीत्यादी चकारवर्गायोदयो^६ ।

दकारे चोत्तरं परान् से स^९ सीति स्वरोदये^१ ॥५॥१॥

सेध स्वापय सस्वजे सस्वजाते ससादं च^{१०} ।

सन्तं सन्तः सन्ति पूर्वो स्थु^{११} स्या स्यादिति चोत्तरः^{१२} ॥६॥

हि पिञ्च तू पिञ्च रजःसु पीदन्नितो पिञ्चतामि पतः किमु प्वित् ।

सूरिमिष्याम दिमि पन्तु के छ प्रति ष्पुरं^{१३} त्री पधस्या फमु प्वित्^१ ॥७॥

उ पुवाणो दिमि पन्सूरिमिष्यामृच्छन्ति^{१४} ष्म नू ष्ठिरं वंसु पीदति ।

नु प प्र हि षो यशसा मही पा वि पा भूयामो पु यति षेनेति च^{१५} ॥८॥

वाजी स्तुतो वहन्ति सीं पतिः स्यां दित्ससि स्तुतः ।

थपो सु म्यत्तश्रुधि सु त्रिः स्म स्तुहि स्तुहीति न^१ ॥९॥

(१) -शैव W. (२) पादा- W. (३) -परश्च W. (४) स्तुहिं M.

(५) -न्तैः C^१ C^२ Bⁿ, Berlin MSS. (Cp. Reg.). (६) -र-

C^१. (७) -दि W. (८) -ये C^२; -ये W. (९) सि W. (१०)

-र C^१. (११) सु C^२. (१२) W omits -दिति. (१३) स्फुर

C^२ C^१ W. (१४) प्यामृच्छन्ति C^१; प्यामृच्छति C^२. (१५) पु- W.

युग्मान्तस्थादन्तमूलीयपूर्वैरन्तःपदं नम्यतेऽन्तःपदस्थैः^१ ।
 अन्यपूर्वैरपि पद्यादिभाक्सन्ने^२काररेष्वृतनोपधश्च^३ ॥१०॥२॥
 रेफकारकारपरः प्रकृत्या^४ सं स्पृस्सृ^५ सस्वैरिति चात्तारायाम्^६ ।
 सेति चास्य परिपन्नोपधा चेन्^७ संयोगस्य चाप्यनुनासिकादेः^८ ॥११॥
 सइक्षं सनिवा स्थात्रां सावित्रं सूवरी स्तुये ।
 समुद्रं सदशा सारे सायकः साधनी सह ॥१२॥
 सनिव स्पष्टः सदशः सत्वायं सप्तैरते^९ सानुशब्दश्च पद्याः^{१०} ।
 सुते सोमे वचगोऽग्रामि चर्षणि स्वभिष्टीत्येवमुपधारच सर्वे^{११} ॥१३॥
 अमिसत्वा रयिस्थानो यासिसीष्टाः सिसत्ति च ।
 तिस्तिरे तिस्तिराया च सिसिचे सिसिचुश्च न^{१२} ॥१४॥
 गोष्ठादिव गोपत्रमा उपस्पृत् सत्रवादो नार्पदः^{१३} पर्यपस्वज्ञत् ।
 स्वादुपंसदः पुरुषन्तिशब्दः सुपंसदं^{१४} सुपमिधानुसेषियत्^{१५} ॥१५॥३॥
 चकारे पूर्वपदान्तो व्यापन्नोऽरेफसंहिते ।
 नामिपूर्वो^{१६} विप्रदे तु त्वा स इत्यनुदात्तयोः^१ ॥१६॥

(१) -डी- O^१. (२) -स्क- M. (३) -वा- W. (४) तु O^१.
 (५) स O^१; स्पृ O^१; स्पृ W. (६) -रे- O^१ B^१ (-रि-
 corrected to -रे- in O^१). (७) चे- W. (८) सुवरी
 O^१; ध्वरि W. (९) छत्रैरते O^१. (१०) -द्वा- C^१. (११) तुजे
 W. (१२) -डी- O^१; -हे- B^१. (१३) -दं W. (१४) षः O^१.
 (१५) -षो C^१.

अग्निरेकाक्षरस्यादौ^१ नक्षिर्चाथी तनूष्विति^१ ।

तत्ततन्युस्त्वत्तुस्तं तौम्यमित्युत्तरेषु निः^१ ॥१७॥

पायुभिः पनृ^२ मिस्त्रिमिर् ददिर्वैरस्मयुः^३ शुचिः ।

एत्तरे त्वमिती^४ युष्टे वाटुष्टे सधिष्टे ॥१८॥

गोमिष्टरेम क्रतुष्टे^५ नाहुनिष्पिष्वरीः प्रमोः ।

बन्दाहः^६ पष्टिराविधिर बाहोरित्यनुदात्तयोः^६ ॥१९॥

शृकाररेफ्यकारा नकारं समानपदेऽत्रगृह्ये नमन्ति ।

अन्त.पदस्यमककारपूर्वा अपि संख्याः^७ संख्य ऊष्माप्यनिङ्गथे^७ ॥२०॥४॥

न मध्यमैस्पर्शवर्णैर्व्यवेतं^८ परिप्रश्नुपीन्द्रादिषु चोत्तमेन^८ ।

तथा शकारसकारव्यवेतं^९ सर्वादिषु^९ पूर्वपदान्तगं च^९ ॥२१॥

नाभिनिष्पिष्ववादादी^{११} यकारस्पर्शसंहितम्^{१२} ।

कर्मनिष्ठां दीर्घनीधे^{१३} भानुशब्दे^{१४} हिनोमि च^{१४} ॥२२॥

ह्रस्वोदयं तेषुपूर्वेषामादिषु^{१५} त्रिष्टुभ्रशुष्मादिषु चोभयोदयम्^{१५} ।

- (१) -य- W. (२) पनृ- C^२; पितृ- C^३; पत्रि- W. (३) -यत् W. (४) -मिति- W; -मती- C^४. (५) -य- W. (६) -य- W. (७) -रःऽ (for -रः) W. (८) संख्य W. (९) य- C^९. (१०) शकारसकार- W B^{१०}; सकारशकार- all the rest. (११) -दादि WI^{११}; -दादि M; दादीनि B^{११}. (१२) -सहितौ W. (१३) -घा W. (१४) -ह्रं W C^{१४} (-ह्रे corrected to -ह्रं in C^{१४}). (१५) B^{१५} C^{१५} I^{१५} B^{१५} B^{१५} (B^{१५} corrects -य- to -यु-); -पूर्वेष- C^{१५} C^{१५} C^{१५} M I^{१५} B^{१५}, M. M.; -पूर्वेषाव- W.

अहकारेऽवधिक्रयक्षरेषु च^१ पुरःपुनर्दुश्चतुर्ज्योतिरादिषु^२ ॥२३॥
 चक्षयाम्योऽनुक्षयाम्यो सुयाम्यो वृषमयवोऽधिपवयया प्रययः^३ ।
 दूढचदूयाशदूढभप्रवादा दुर्दुभूतमक्षरं तेषु नन्तु^४ ॥२४॥
 अण्वधेतं विप्रहे विप्रहृद्धो रेफोऽमाग्यौ सर्वपूर्वो^५ यथोचम्^६ ।
 ध्यानीन्नु त्थं नोतुर्वुर्नोनुमश्च नयत्यर्थं च प्र परीति पूर्वो^७ ॥२५॥५॥
 पुरुप्रिया ब्रह्म सुतेषु नेपि प्लुताकारान्तं सपद्यारमिन्द्रं^८ ।
 नते सु स्मेति^९ सवनेषु पपि स्वर्यमा
 प्रोरु परीति तैर्नः^{१०} ॥२६॥

हेळो मुञ्चतं मित्राय रायौ पूषा गद्यविपञ्छकारवत् ।
 नभ्येभिस्त्वमने वाजान्कृणोत द्वे नर्यं प्रतरं परेषु न^१ ॥२७॥
 गोरोहेण निर्गमायीन्द्र एयां^२ इन्द्र एयां^३ स्वयां परा गुदस्व ।
 अग्नेरवेण वार्यं शक एणमे^४षा नतिदन्त्यमूर्धन्यभाजः^५ ॥२८॥६॥

॥ इति ऋग्वेदप्रतिशाख्ये पञ्चमं पटलम् ॥

(१) च omitted in W B^१ B^२. (२) W omits वृषमयवो.
 (३) —पूर्वो M. (४) पूर्वे C^१ C^२ (पूर्वो corrected to पूर्वे in O^१),
 Berlin MSS. (Cp. Reg.). (५) —द्रं M' C^१. (६) स्मेषु W.
 (७) राय W. (८) नयः C^१. (९) एण O^१ C^१. (१०) परं (for
 एयां) B^१. (११) The Sixth पटल (नतिपटलः पटः) ends
 here in W. (१२) This पटल is called पचण्यमिन्द्र-
 पटल in O^१.

अथ षष्ठं पटलम्

स्वानुस्वारोपहितो द्विरुच्यते संयोगादिः स क्रमोऽविच्छेदे सन् ।

सोष्मा तु पूर्व्येण^१ सहोच्यते सकृन् स्वेनासंयोगादिरपि च्छकारः^१ ॥१॥

परं रेचान्^२ स्पर्श एव^३ लकाराद्^४ कम्मणो^५ वा^६ नावसितं^७ न रेफः^८ ।

वोष्मा संयुक्तोऽनुषणो^९ न तूष्मा स्वरोष्मपरो^{१०} न पराक्रमोपघा^{११} ॥२॥

सद्वाविहाय पवमान यस्य द्वे तने चेत्युपहितः पदादिः ।

छकारो^१ दीर्घेण च मेत्रिवर्जं^२ संयुक्तं^३ तु व्यञ्जनं शाकलेन^४ ॥३॥

पदान्तीयो ह्रस्वपूर्वो हकारो नकारश्च क्रामत उत्तरं स्वरं ।

अनादेशे पटलेऽस्मिन्^१ विमान मर्वत्र निद्यादपि वैकृतानाम्^२ ॥४॥

अभिनिमानं कृतसंहितानां स्पर्शान्तिस्थानामपवाद्य रेफम् ।

संधारणं संगणं श्रुतेश्च स्पर्शोदयानामपि चावमाने^१ ॥५॥१॥

अन्तस्थाः स्वे स्वे च परेऽपि रक्ष^१ लकार कम्मस्वपि शाकलेन^२ ।

रकारं चैवमुदये ककारः^१ रघातेर्घातो^२ रघतेर्वा पकारः^३ ॥६॥

पदान्तीया यत्सोष्मोदयाश्च स्पर्शाः^१ पदादिष्ववरे मकारात्^२ ।

(१) तु C^४ C^५. (२) पूर्व्येण W. (३) छ- O^५. (४) कम्मणी C^६; कम्मणो O^३ W. (५) नू- C^३ C^४ M. (६) पर- W. (७) C^६ omits तु. (८) -छे- O^५. (९) -छे O^५. (१०) ऽस्मिन्पटले (for पटलेऽस्मिन्) B^३. (११) वा- C^४ C^५ B^३, Berlin MSS. (Cp. Reg.); वा- or वा- (!) I^३. (१२) -छे- C^३ C^५. (१३) -ई W. (१४) पर एतोष्मो- C^६; दर वोष्मा- W. (१५) पा- W.

असंयुक्तं^१ शाकलं^२ तन्न पद्ये स्वित्युत्तरे^३ वा त्वनेकाक्षरान्त्याः^४ ॥७॥

सर्वत्रैके^५ करणस्थानभेदे वा शाकलं^६ प्रथमे स्पर्शवर्गे^७ ।

स्पर्शा^८ यमानननुनासिकाः^९ स्वान्^८ परेषु स्पर्शेष्वनुनासिकेषु^९ ॥८॥

न स्पर्शस्योष्मप्रकृतेः प्रतीयाद् यमापत्तिं^१ नाभिनिधानभावम्^१ ।

यमः प्रकृत्यैव सटक्^१ ध्रुतिर्वा यमेन मुख्यास्ति समानकाजा^१ ॥९॥

अनन्त्यस्तु प्रकृतेः प्रत्ययार्थे^{११} न संयोगं स्वरभक्तिर्विहन्ति^{१२} ।

यमान्नासिक्या^{१३} स्वरभक्तिरुत्तरा गार्ग्यस्यो^{१४}ष्मा

सोष्मयो^{१५} वर्जयेत्तम्^१ ॥१०॥ २॥

नादः परोऽभिनिधानाद् ध्रुव^{१६} तत् तत्कालस्थानमध्रुति^{१७} त्वघोपात्^{१८} ।

नासिकास्थानमनुनासिकाञ्चेद्^१ अन्तस्थायाः पूर्वस्वरूपमेव^{१९} ॥११॥

व्याढेः सर्वत्राभिनिधानलोपः^१ परक्रमस्वररेकोपधे न^१ ।

(१) W adds प्रगर्ग. (२) -ळं C^३ C^५. (३) -ये W. (४) -वर्गे C^३. (५) स्पर्श- W. (६) यमाननु- W. (७) -कान् C^४. (८) स्वान् W. (९) -ञ्जा C^५. (१०) -न्या- B^०. (११) B^१ C^३ W C^४ B^३ I^३ B^० (-यर्थे I^३), प्रत्ययार्थो M C^१ C^३ C^५ C^५ I^३, M. M., Reg., प्रकृत्यर्थे B^०. (१२) -य- W. (१३) ए- C^५. (१४) -क्या B^१; -नया; C^३. (१५) -ष्मा- M C^३ B^०. (१६) -ना ध्रु- B^१ B^३ B^३; नात् ध्रु- M C^४. (१७) -ळ- C^५. (१८) -स्थानं ध्रुति W; -स्थानमध्रुति C^४. (१९) -ए- C^४; -य- W. (२०) C^१ C^३ C^५ B^१ M B^३ I^३, M. M.; परक्रम- W; परक्रमे C^४ C^५ I^३ B^३ B^० (B^३ corrects -न- to -मे), Reg.

सर्व्यापूर्वेस्य सङ्घुवस्य त्रिपर्ययो ध्रुवशिष्टेऽपरेषाम् ॥१२॥

रेफात्स्वगोपहिताद् व्यञ्जनोदयादकारवर्णा^२ स्वरमच्चिरुत्तरा^३ ।

विन्देदात्^४ स्पर्शोष्मपराच्च घोपियो^५ द्राधीयसी

तूष्मपरं^६तरा क्रमे^७ ॥१३॥

सर्वत्रैके^८ स्वरमच्चेरभाव^९ रेफोपधामपरे विद्यमानाम् ।

अकान्तोष्मप्रत्ययाभावमेके^{१०} पूर्वोत्तरस्वरसरूपतां^{११} च ॥१४॥

उष्मोदयं प्रथमं स्पर्शमेके द्वितीयमाहुरपदान्तभाजम् ।

वशातो^{१२} खकारयकारा उ पके^{१३} तावेव ख्यातिसदृशेषु नामसु ॥१५॥३॥

॥ इति ऋग्वेदप्रातिशाख्ये पठं पटलम् ॥

॥ इति प्रथमोऽध्यायः ॥

(१) -हिता C^२. (२) -रूपा = रूपा (for -वर्णा) W. (३) -मा W.
 (४) -दा C^२. (५) नू- O^४ C^५. (६) -क O^४. (७) -न- C^२.
 (८) आ- O^४; I^३ corrects आ- to अ-. (९) -प्रत्यय- M;
 -प्रत्यया- O^२. (१०) घ- W. (११) -स्वररूपतां B^२; -स्वरस्वरूपतां
 B^०; -स्वररूपतां I^३. (१२) B^१ B^२-B^३ B^०; (-B^३ corrects ख्या-
 to क्या-); वशातो C^५ I^३; वशातो O^४; ख्यातो- M O^२ C^३ C^० W I^३,
 M. M.; Reg. (१३) The Seventh पटल (named
 द्विर्वचनपटलः) ends here in W. (१५) This पटल is called
 ऋमधेयसन्धिविद्येयपटल in O^४.

अथ सप्तमं पटलम्

दीर्घं ह्रस्वो व्यञ्जनेऽन्यस्त्वृकाराद् यथादिष्टं^१ सामवशः स संधिः^२ ।

सैव प्लुतिर्या^३ स्वरेपूपदिष्टा^४ योनिमारैगादिषु चोदयादेः^५ ॥१॥

मच्चिवत्युकारः प्लवते सर्वत्राप्यपदान्तमाफ्^६ ।

सुता याहीत्यतोऽन्येषु पदेष्वञ्छेति विप्रदे^७ ॥२॥

अनाकारोपधश्चान्त्यो^८ येत्युत्तरपदस्य यः ।

उदात्तादेर्द्व्यक्षरस्य^९ नास्येति व्यञ्जनोपधः^{१०} ॥३॥

नियूय पिष्टत्रमयाभिपद्य^{११} प्रास्य संगत्यानुदृश्याभिवृत्यं^{१२} ।

ध्वारभ्य संमील्प मञ्जुङ्गमाभिरभिक्लाय यत्र निपद्य वीति^{१३} च^{१४} ॥४॥

नहि जह्यभि वीर्येण कृधीति कृणुथेति च ।

पतान्येकाक्षरे पदे^{१५} क्षीप्रीभाव्ये^{१६} पराणि च^{१७} ॥५॥१॥

युचव मन्दस्व विद्धेति हीति^{१८} विद्धि पिव त्विति^{१९} ।

जुहोत यज घासथ शिशीत् भरेति स्विति^{२०} ॥६॥

सु^{२१} सु^{२२} हीत्येतेषु परेष्वधेति^{२३} तृम्पतेन मुञ्चताद्येति वीति^{२४} ।

सु^{२५} न्वित्यनर्यपरयोरुकारः पदं^{२६} तयोरुत्तरे योज घेति^{२७} ॥७॥

मृळयद्गर्था^{२८} वसुवित्तमं यत्सोमं^{२९} जातवेदसम् ।

(१) -र्धं O^४ O^५. (२) -न- O^३. (३) -वशं (for -दिष्टं) O^४.

(४) -न्तो O^१ C^२ C^३ C^४ O^५. (५) च्- O^४. (६) -मिप्रपद्य W.

(७) -वृतः W. (८) पदं O^४; पादे W. (९) -भावे O^४. (१०) नि O^४.

(११) वीति च W. (१२) -यत्स्यां W. (१३) सामं M.

भरतं त्येतेर्ष्वपादान्तो^१ ऽद्येति^२ करणादिषु^३ ॥२॥

करणां च चित्करते वृषीमहे भवतं कृष्योतु मवतं स्वस्तये^४ ।

पुर्विति चित्पुष्कृतो नृपूतः सहस्राणि पुरुमुजा वियायते^५ ॥६॥

वहेति त्वंदुहितद्वेष्यमुत्तरं^६ दुम्नं रुद्रं नव्यमेतेषु वर्धय^७ ।

विन्महित्वंगीर्ष्याणः सतेपरं^८ न्नित्यन्त्ये^९ चेन्मर्शब्दाद्विचः परे^{१०} ॥१०॥२॥

तूतुजानो मतिभिर्मोजनानि नो दद्धि स्तोमं भूरि योति त्वमेषु ।

भरत्येतन्^{११} न नु चियो^{१२} मयेति स्तोतृभ्यो दुम्नी शत मे परेषु^{१३} ॥११॥

शोचा यन्निष्ठर्था यथा कर्ता यत्सादया सप्त ।

अर्चा मरुद्भ्यस्तिष्ठा नः सना स्वः पारया नव्यः^{१४} ॥१२॥

योवा स्तोत्रे चक्रमा ब्रह्मवादः शसा गोपूच्छा दुहितर्वदा सना^{१५} ।

अजा नष्ट जम्मया ता अथा महो गन्वा मा युक्ष्वा द्वि शृजा वनस्पते^{१६} ॥१३॥

अग्ने रक्षा यस्तिष्ठा हिरण्ययं मोता वरंययं शोचा मरुद्भ्यः ।

शिक्षा स्तोतृभ्यो भूमा त्रिवरपुरः पित्रा मघूनां मोता परीति च^{१७} ॥१४॥

सद्य मिमिच्च दग्निं वसिष्ठं श्रोत सुनोत हिनोत पुनात ।

पिद्य जगृम्म ररम्म ववन्म क्षाम सुपतनि मन्यत मन्त्र ॥१५॥३॥

(१) -दान्तो C⁴ B¹. (२) अद्ये- B¹ C², ऽद्ये- C¹ C³; -द्ये- the rest of the text MSS. (३) W I¹ B³ I³ B⁶, Reg., M M.; -नः C¹ C² C³ C⁴ C⁵ B¹ M B² (C² adds विश्वंजीय later on) (४) पू- C⁴ B³. (५) वर्धया C⁵, धमाव W. (६) -परे W. (७) -न्ते C⁴ I². (८) नृ. B¹. (९) -त्य- W; -त्यः- M. (१०) द्ये- C² C³ C⁴. (११) वन C³ W. (१२) अजा C⁵ W, M. M.; अजा corrected to अजा in M.

सर रद रण जिन्व धारयापं क्षर यज यच्छ दशस्य साध सेध ।

त्प रुज मूल बर्ध यावयात्र श्रवय नमस्य विदाष्ट कृष्व जोष ॥१६॥

श्रुणुधि श्रुणुत यन्त यच्छत स्तत्र सिम गूहत कुत्र मोपथ ।

दिधृतं पचत घृश्च विध्यताथ मदथात्त यदीत पाथन ॥१७॥

सपागत्याखल्ललीकृत्य वत्राजाविष्टनोरुष्य ।

इष्कतैलिष्व ममृज्म विभयेयर्त तच्छतम् ॥१७॥

सार्धमद्यादिभिः पूतैः पादादौ व्यञ्जनोदयम् ।

न्वेववर्जं न संयोगे शेपे चापठिते सति ॥१८॥

वर्ध शुभ्रे रुज यः सेध राजन् वह हव्यानि यदि मेऽध यामनि ।

विद्य दातारमघ धारयाध यदध ते विश्वं पुरु वार्चं गाय ॥२०॥४॥

वह वायो पिब मध्वः पुरु त्रिद्वान् पुरु विश्वान्यव वायुं पुरु शस्त ।

यदि मृत्योरघ जिह्वा पुरु विश्वा पिब शुद्धं पिब राये वह कुत्सम् ॥२१॥

भरद्वाजेऽर्चं देवाय यदि वा पुरु दाशुपे ।

वह शुष्णायाध वह यत्पुरु हीति न ॥२२॥

कृयीति परेषु सहस्रसां धियं जरित्रे न इति तत्रेति चान्त्ये ।

(१) धा- C⁴; C² corrects धा- to ध-; ध- C⁵ (ध very often written as ध in C⁵). (२) -णो- C³. (३) -न। य C⁵; -तास्य C³; -नाय all the rest (४) C⁴ C⁵ W B³, M. M., Reg.; -रख- B¹ B³; -रख- the rest. (५) वा C⁴. (६) प- C⁴ C⁵. (७) धारयाध वाव W; धारयाध यदध C⁴; धारयाध B³ C³. (८) -वं C⁴. (९) -ध C⁴ I¹. (१०) कुत्सनं W. (११) शुष्णाय W. (१२) -हृ। ध C⁵; -हृध all the rest.

सहस्येन सुअवमं पवस्व द्वे नो अघीत्येषु^१ परेषु तेन^१ ॥२३॥

देवं वेनं केनमित्युत्तरेषु दधातेति^१ अघि वंस्वेति नः परे^१ ।

वेदेति विश्वस्यभृमंमरुत्तरे^२ शुनःशेषे च प्लवते यकारे^१ ॥२४॥

ब्रह्मेति नो द्वे च गिरः कृणोति ते कृणोत तूतोदिति षोत्तरेषु^१ ।

अभीष्टि नो नु नवन्ते सतो नरे^३

द्वा उत्तिस्वत्याग्नेऽर्षपरं तु मुत्प्ये^४ ॥२५॥५॥

चक्रुर्देते दशस्यन्ममुद्रो रयेन नः सप्तऋषीन्मदन्ति ।

ते वो मयन्ते नियुक्तिः कृपीटं रयस्य सोमस्य मती रयान्ति^५ ॥२६॥

समुद्रं द्वे स्वर्णां नवगवशब्दो दशगव^६ दंसिष्ठ वसूनि नो वसु ।

पृत्रं निष्टे नु यतिभ्यः सहन्तः पृथिव्यां निर्दंसि^७ समत्सु पावक^१ ॥२७॥

यत्रेति चक्रुरादिषु नरः सुपर्णा इति च^१ ।

समुद्रादिषु येनेनि^१ तत्रेति मे सदो रयम्^१ ॥२८॥

अवेति नो नु कल्पेषु नूनं वाजेषु पृत्सुषु^१ ।

आये चेद्वाजयुंषार्येकमग्नेमघवन्परे^१ ॥२९॥

रास्वा पितः शतेना नो वर्यस्वा सु अघी ह्वम् ।

मन्दस्वा सु वहस्वा सु वनेमा ते नही नु वः^१ ॥३०॥६॥

पाया दिवो घाता रयिं सृजता गयसायनम् ।

(१) -न्देतेषु B¹ I¹ B² (B¹ B² supply -न्दे- on the margin); -न्देतेषु परेषु I²; -मयेषु W. (२) -रे W. (३) शुनःशेषे to नरे omitted in C¹. (४) रि- M W; B¹ corrects रि- to र-. (५) -द्र W C¹ (C¹ corrects -द्रं to -द्र). (६) -य W. (७) निर्दंसि C¹. (८) B¹ reads this line before stanza 27.

रास्या चोरु न शग्धी नः सृजता मधुमत्तमम्^१ ॥३१॥
 जही चिकित्त्वो वेत्या हि रत्तथा न हता मखम् ।
 युयोता शरुं स्वेना हि वनेमा ररिमा वयम्^२ ॥३२॥
 प्रपा वो अस्मे धामा^३ ह सना ज्योतिरपा वृधि ।
 ऋध्यामा ते वामदेवे^४ जुहोता मधुमत्तमम्^५ ॥३३॥
 यक्ष्वा महे विष्वा शवो जनिष्वा देववीतये ।
 अर्षा^६ त्वं ह्यथाया श्व श्वः सच्चस्वा नः स्वस्तये^७ ॥३४॥^८

॥ इति ऋग्वेदप्रातिशाख्ये सप्तमं पटलम् ॥

अथाष्टमं पटलम्

- . अन्तःपादं विमह एष्यपृक्त उकारो व्रजस्य सु धा नमोमिः ।
 शुचिं पवित्रं तु महीर्तुं चाहु^९ सं सुतस्येति^१ यद्युदयोदया न^६ ॥१॥
 सोमसुतिं चकिराम स्तवाम स्तवाना गृभाय रथं^७ श्रुधीति^८ ।
 ते अस्ति ते महिमनः प्र वोचत प्र वोचं नः^९ सुमना द्वैपदाश्च^१ ॥२॥
^{१०}
 महे दधिष्यं^{१०} तिर मुञ्च नो मृगश् चर नमघ्नं नम ते नयन्त ।
 सिप्रत्येतेष्वे^१कात्तारयोः पराणि चेदुपेन्द्राग्नेऽत्राध्वरमायुरेत्विति^१ ॥३॥

(१) These two lines are transposed in C⁴. (२) -म W.
 (३) -देवो C⁴; -देव्ये W. (४) अय W. (५) At the end of
 this पटल W adds : ॥ दीर्घह्रस्वपटलोष्टमः ॥. This पटल is
 called सामवशवन्धिपटल in C⁴. (६) -दयान् C⁴; -दयो न W.
 (७) इत्सं C⁴. (८) श्रुधीति च W. (९) तः C⁴. (१०) महो W.

सदेत्येतन्नोनिपुपीतयेपरं^१ घन्वेत्येतत्सोम राट् पूयमानः^१ ।

यदीति कृयो मनसः कवीनां^२ सवन्यवो गोः सरमेति तेषु^३ ॥४॥

चरेति पुष्टिं सोम चर्षण्यिप्रा^४ जनिमेति इन्ति सं जातवेदाः^४ ।

रन्धयेति येषुर्नशासदुत्तरं^५ न न.कारे स्त्रित्पुपसातयेपरं^५ ॥५॥१॥

महयात्र जय काव्येन गूर्धय मरेति च^६ स्वरिति प्रत्यये पट्^६ ।

मद पर्ष पिपृत्र घन्व यच्छत रुहेमेति स्वस्तयउत्तराणि^६ ॥६॥

दधिम मदत तन्वि सिञ्चत स्त्रव वदतानत्र रक्षतोक्षत ।

पिपृत्र पृगात पृच्छत प्रुष^७ स्थ घ हिनवाय जुहोत पश्यत^७ ॥७॥

चक्रमाहुत्र भूम स्म शिशीत स्तोत पक्षत ।

ययोदयानि सर्वाणि^८ त्विति चैकाक्षरोपधम्^८ ॥८॥

कदा हरिवो वरुणस्य चक्रतुः सूर्यस्य निष्ट्या इव भूम तेषु न^९ ।

वखाणि हि वाग्धे यज्ञियानां ते दंसो द्वे नः स च^९ शक्र तेषु तु^९ ॥९॥

चक्रेमेति दीपदे^{१०} मूरि दुष्कृतं वर्षतां विप्रचसो जिह्वयेति^{१०} ।

काणवायना निष्टृतीरेतयो स्य^{१०} जाताः सुरया हवनप्रतदच^{१०} ॥१०॥१॥

सवापरं घेति न क्षौत्सवेमदं^{११} स्म राशिनित्यादिषु न^{११} प्रति ष्य^{११} च^{११} ।

(१) -यी- C^६. (२) सवन्यवो C^६ B^१ I^१; संवपयो M; संवपयो C^१. (३) च omitted in M. M., Reg. (४) पुष M; पुष C^६. (५) प्पन्वा C^६. (६) त्वि- C^६; त्विचि- C^६. (७) C^१ omits हि- (८) च C^१ W B^१; च or व (f) C^१ I^१; च corrected to व in B^१ C^१ B^१; व C^१ C^६ M I^१ B^१, M. M., Reg. (९) दीपदे W. (१०) व- W. (११) C^१ omits च.

रास्वा चोरु न शग्धी नः सृजता मधुमत्तमम्^१ ॥३१॥

जही चिकित्वो वेत्था हि रक्षथा न इता मखम् ।

युयोता शरुं स्पेना हि वनेमा ररिमा वयम्^२ ॥३२॥

प्रप्रा वो अस्मे धाना^३ ह सना ज्योतिरपा वृधि ।

ऋधामा ते वामदेवे^४ जुहोता मधुमत्तमम्^५ ॥३३॥

यक्ष्वा महे धिष्वा शवो जनिष्वा देववीतये ।

अथा^६ त्वं ह्यथाया श्वःश्वः सच्चस्वा नः स्वस्तये^७ ॥३४॥७॥

॥ इति ऋग्वेदप्रातिशाख्ये सप्तमं पटलम् ॥

अथाष्टमं पटलम्

अन्तःपादं विप्रह पञ्चवृक्त उकारो ब्रजस्य सु धा नमोभिः ।

शुचिं पवित्रं तु महीर्तुं चाह्नुतं सुतस्येति^१ यद्युदयोदया न^२ ॥३१॥

सोमसुतिं चर्किराम स्तवाम स्तवाना गृभाय रथं श्रुधीति^३ ।

ते अस्ति ते महिमत्तः प्र वोचत प्र वोचं नः सुमना द्वैपदाश्च^४ ॥३२॥

^{१०}महे दधिध्वं तिर मुञ्च नो मृधश् चर नमध्वं नम ते नयन्त ।

स्वित्येतेष्वे^५काक्षरयोः पराणि चेदुपेन्द्राग्नेऽनाध्वरमायुरेत्विति^६ ॥३३॥

- (१) These two lines are transposed in C⁴. (२) -न W. (३) -देवो C⁴; -देव्ये W. (४) त्रय W. (५) At the end of this पटल W adds : ॥ दीर्घह्रस्वपटलोष्टमः ॥. This पटल is called सामकशसन्धिपटल in C⁴. (६) -दयान् C⁴; -दयो न W. (७) इरथं C⁴. (८) श्रुधीति च W. (९) तः C⁴. (१०) महो W.

सदेत्येतद्योनियुपीत्रयेपरं^१ घन्नेत्येतत्सोम राट् पूयमानः^१ ।

यदी ते कृयो मनसः^१ क्रीनां सवन्ववो^२ गोः सग्मेति तेषु^१ ॥४॥

चरेति पुष्टि सोम चर्षणिया^१ जनिमेति हन्ति सं जातवेदाः^१ ।

रन्धयेति येषुशशासदुत्तरं^१ न न.कारे स्वित्युपसातयेपरे^१ ॥५॥१॥

महयात्र जय धाष्येन गूर्वय भरेति च^१ स्वरिति प्रत्यये षट्^१ ।

मद् परं पिष्टु घन्न् यच्छत रुहेमेति स्वस्तयत्तराणि^१ ॥६॥

द्विषि मद्गु तन्वि सिञ्चत स्त्रव वदतानज रक्षतोक्षत ।

पिष्टु पृणत पृच्छत मुपे^१ स्थ घ दिनत्राय जुशेत परयत्^१ ॥७॥

चक्रमाशुत्र मूम स्म शिशित स्त्रोत पक्षत ।

यथोदयानि सर्वाणि^१ त्विति चैकाक्षरोपथम्^१ ॥८॥

कदा हरिवो बरुणस्य चक्रुः सूर्यस्य निष्ट्या इव मूम तेषु न^१ ।

वखाणि हि वानवे यक्षिषानां ते दंसो द्वे नः स च शक्र तेषु तु^१ ॥९॥

चक्रुमेति दैपदे^१ मूरि दुष्कृतं बर्धवां विप्रचसो जिहयेति^१ ।

काणवायना निष्कृतीरेतयो स्थ^१ जाताः सुरथा हवनश्च^१ ॥१०॥१॥

सत्रापरं पेटि न षौत्सवैमदं^१ म्म राशिमित्यादिषु न^१ प्रति म्म^१ च^१ ।

(१) -दी- C^१. (२) सवन्ववो C^१ B^१ I^१; र'वपने M; संवन्ववो C^१. (३) च omitted in M. M., Reg. (४) मुपः M; मुप C^१. (५) पक्षता C^१. (६) त्वि- C^१; त्विति- C^१. (७) C^१ omits ति- (८) च C^१ W B^१; च or न (९) C^१ I^१; च corrected to व in B^१ C^१ B^१; च C^१ C^१ M I^१ B^१, M. M., Reg. (१०) द्वेपदे W. (११) च- W. (१२) C^१ omits च.

स्म ते परेषु व्रजनं वनस्पते शुभे परुष्या^१ स्म पुरा वृषाकपो^१ ॥११॥
राशिं वाजेषु मे सद्य पूष्यां तं तृहृदायि मा दुर्हयायतः ।

यस्मै यद् वृत्रहृत्येषु मावते चातो यं यस्य मद्गृ^२भीयसे^१ ॥१२॥
पृच्छा विपरिचतमवा पुरंध्या घा त्वद्रिर्वीरान्वनुयामा त्वोताः ;
जनया देव्यं भुजेमा तनूभिर् हा वहतो वासया मन्मना च^३ ॥१३॥

वेदा वसुधिति^४ रोमा पृथिव्या वोचा सुतेषु धावता सुहस्त्यः ।
सुखा सुपुत्रुषः स्वादा पितृनामिहा वृषीष्व बोधया पुरंधि^५ ॥१४॥

अवथा स^६ कृणुथा सुप्रतीक तिरा शचीभिः कृणुता सुरत्नान् ।
रमन्ता^७ नहुषोऽनयता वियन्तः स्मा ष्यावयत्रीरया वृष्टिमन्त^८ ॥१५॥३॥

असृजता मातरं सू^९ रथं हुवे नयता बद्धं स्वापया मिथूहशा ।

इता जयता गता^{१०} सर्वतातय ईरयया मरुतो नेपथा सुगम्^१ ॥१६॥

अन्यत्रा चित्पवता सुजनेजनं घा^{११} स्या^{१०} बोचेमा विदधेष्विता धियम् ।

इता नि यत्रा वि दशस्यथा क्तिवि

चा बोधाति^{११} द्रावया त्वं किरा वसु^१ ॥१७॥

हा परेव कर्तना ध्रुष्टि बोधया च जममा वाचम् ।

पायया च तर्पया कामं गात्रुया च मन्दया गोभिः^१ ॥१८॥

(१) परुष्या C^३; पुरुष्या W. (२) मद्गृ- C^३ W I^३; मद्-
C^३; माद्- B^०. (३) -ति C^३ W. (४) स W, M. M., Reg.;
I^३ corrects स to ष; ष: the rest. (५) रमन्ताय W. (६)
सु C^६. (७) M omits गता. (८) सु C^६. (९) स्या B^३ C^३.
(१०) स्याता W; स्या C^३. (११) द्रो- C^३; वा- M; वो- C^६.

धा स्यात्तादेना सुमतिं वोचा नु व्यथया मन्थुम् ।

नेथा च चक्रा जरसं भवत्रा मृळयन्तश्च^१ ॥१६॥

एवा चन मजा राये ररिमा ते भजा भूरि ।

शुधी न उभयत्रा ते मजा त्वं मृळया नश्च^२ ॥२०॥१॥

एकादशिद्वादशिनोर् लघावष्टममक्षरम् ॥

धदये संहिताकाले^३ नःकारे च गुरावपि^४ ॥२१॥

दशमं चैत्रयोरेवं^५ पष्ठं चाष्टाक्षरंऽक्षरम् ।

व्यूहैः संपत्समीक्ष्योने क्षैत्रवर्णैकभाविनाम्^६ ॥२२॥

न वाच्यन्त वातस्यावधानि^७ जिघांससि ।

सासङ्गाम वट्ट्याम दीदिक्षष्टममूणु^८दि^९ ॥२३॥

पुरुप्रजातस्याभि नः कृणुहि द्व-चक्षरोपधम् ।

हर्यश्वोत् भवन्त्विन्द्र सद्नायास्ति नाम चित्^{१०} ॥२४॥

चममो इवात्रि वसयान द्वादशिनः सृजास्य विमदस्य ।

सुमर्याय धारय ददातु^{११} रक्ष धिया दधातु दिविधेय^{१२} ॥२५॥१॥

अङ्ग सरस्वति पञ्च चरन्ति^{१३} ग्रामिरिहेन्वसि रणयसि धाव ।

विद्धि पु योऽभि पतः सुविताय त्वा समिधान दधीमहि देव^{१४} ॥२६॥

(१) मजा: W. (२) -श- C^२ W. (३) -छे C^२. (४) चैत्रयो-
M. (५) -ना W. (६) वातस्य वधानि W; वातस्यावधानि C^२;
वातस्यावधानि C^२; म्नेस्यावधानि corrected to वातस्यावधानि in
C^२; वातस्यावधानि all the rest. (७) -ज C^२. (८) ददाचिदि
C^२; दधातु W. (९) दधार C^२; ददातु W. (१०) दिविधेय C^२; दिविधेय
C^२ B^२; दिविधेय C^२. (११) चरति C^२; चरेति C^२.

जामिषु जासु चिकेत किरासि स्मस्युष^१ पात्यसि^२ सोम शतस्य ।
 आयुषि चेतति विष्टपि मास्व प्रोश्मसि मूर्धनि सद्य वरन्त^३ ॥२७॥

प्रदिवि^४ वरुण तमसि तिरसि घृतमिव दिवि मम हि^५ नु विशः ।
 वपसि पृथिवि रजसि वहसि हनति पितरि वि विहि नि मधु^६ ॥२८॥
 सहस्राणि श्रोमतेनासनाम ऋद्रायामिवेषयसि सस्तु पाहि ।

गोपीथ्याय पवमानो वसन्तान्^७ सख्याय वोचेमहि मानुषस्य^८ ॥२९॥
 आव्य भूमेति पादान्तौ व्यञ्जनेषु^९ श्रुधी हवम् ।
 सद्वा होता स्मा सनेमि धर्मा सं भूपता रथः^{१०} ॥३०॥६॥

॥ इति ऋग्वेदप्रातिशाख्येऽष्टमं पटलम् ॥^{११}

अथ नवमं पटलम्-

सर्वत्र पूर्वपदान्ताः प्लवन्ते वसुमघयोः परयो^१ रथे तुवि^२ ।
 विश्व विम्ब घन्व रथति शत्रु शुम्न यज्ञेति सहतो^३ प्र चाप्लुते^४ ॥१॥
 सहप्रवादा उदयास्तमान्ताः^५ पर्यभ्यपापीति वृतावृवर्यो^६ ।
 अभीवर्तः^७ सूयवसो रथीतमः पुरस्तमोऽनन्तरर्धर्च^८ वसतः^९ ॥२॥
 कवर्तु धान्य भिक्षु चपेणि स्तन पिधेति सर्वत्र ययोदयं च^{१०} ।

(१) स्मस्यु C^३ C^४. (२) पात्यसि C^३. (३) प्रदिवि M C^३. (४) C^४ omits हि. (५) -नु C^३. (६) सं- B^३. (७) The colophon in W is : दीर्घपटलेषु द्वितीय आदितो नवमः । (८) शुम्नं C^४. (९) -सुदते B^३; -सुतो C^३. (१०) -थे W.

त्विप्युस्येत्येता उदये मकारे^१, पर्युर्वचोत्यमकारेऽनुनासिके^२ ॥३॥

पित्र्य माहिनाकृपि मङ्ग^३ राश्व विश्वदेव्य भेषजं तुद्रय पस्त्य ।

सुम्नर्तारातीत्युदये वकारे^४ वैम्वादयश्च^५ पृशनादयस्तु ॥४॥

यकारेऽराति कवि सुक्रतु श्रुधि पितु सुम्न रथ्यृताश्चेति चैते^६ ।

न त्वश्च सुम्रर्तं वृपेति पर्या एकाक्षरादा उदये मकारे^७ ॥५॥१॥

पृशनाजिरजुं^{१०} मधु पुत्रि जनि क्रतु बलगु बन्धुग वृकाङ्कु दम ।

वृजिनाध्वरीपु वृप मध्य सखि स्तमु दुच्छुनाघ यवि शत्रु वसु^{११} ॥६॥

वैसु ह्यादुनि पृष्ट पर्वनाहुति शुभ्र हृदयामति सह वृष्यय शक्ति ।

सप्ति स्वधिति कृशन व्युनर्ण^{१२} घृण्णि हित धित त्रिपु सुतत्त्विय नीथ^{१३} ॥७॥

नर्तवाकेनाश्ववित्सुम्नयन्ता^{१४} वसुवसु प्रसहानोऽभिवावृते ।

पग्भृत्तं नामिवृत्योश्ववच्च पादान्ते^{१५} सर्वत्र परे मघस्य^{१६} ॥८॥

अश्वयूपायाश्वयुजोऽश्वयोपाः सहवाहः सुम्नयन्तर्तयन्त ।

सहवसुं सश्वत्सर्वयुक्ति सहवीरं वशुनवच्च कार^{१७} ॥९॥

सुम्नायुर्जुहं श्रुताग्रन्नृतायुमुग्रादेवं^{१८} दक्षिणावानृतायोः ।

वृपारवाय सूमयं शत्रावन्नपीजुवापरीवृत्तोऽनपावृन्^{१९} ॥१०॥२॥

- (१) -त्- C^४. (२) -त्व- C^४. (३) -धे C^४. (४) -वीयेत्यु- B^९.
 (५) य- W. (६) -न्तु W. (७) रथि श्रु- B^९ I^९; नयु- W.
 (८) पर्याः W; पर्या C^९. (९) च C^४. (१०) पुत्र M. (११) -नाप
 C^९ W; -नाद्य C^९ M; -नाद्य C^४. (१२) वसुन W. (१३) -त्व- C^४
 W; -धि- C^९. (१४) -वंति W. (१५) -व W B^९. (१६) -प- W;
 -वा- C^९. (१७) -रा- C^९. (१८) The tenth पटल ends here

इन्द्रावतः सोमावनीमवायवी दीर्घाधियोऽमित्रायुधो रथीतरः ।

अन्नावृधं विश्वापुषं वसूजुवं विश्वाभुवे यज्ञायते^१ वृतावृधा^१ ॥११॥

सुन्तायन्निन्मित्रायुव ऋषीवो देवावान्दिवः ।

एवावदस्य क्षेत्रासाम्^३ ऋताग्ने सदनासदे^१ ॥१२॥

पदेष्वन्तरनिङ्गचे^१ पु^१ प्ल^१ तिः पद्येषु^१ चोत्तरा^१ ।

वृपस्त्र वन्ध वृष्त्रांसं वाता वातुर्वनो वृतुः ॥१३॥

वृते वृपाणा वृपाणो वृजे वन्धि मृजुर्मृशुः ।

मृजे मृजीत वानैषां^५ व मेति^६ सदृशादिपु^१ ॥१४॥

सहेत्यादिः पूर्वपदोपधः सन्नेकान्तरचर्षण्यिधन्ववर्जम्^१ ।

न तु^१ पादस्याष्टिनोऽन्तं गतस्य^१ न द्वादशिनोऽनभिमातिपूर्वः^१ ॥१५॥३॥

अभिमातिवृष्टतनोपधस्तु सर्वत्र परे प्लवते यकारे^१ ।

श्रावपाद्रीनामुदयास्त्रिवर्णाः^{१०} पदे^{१०}देशा इति तान्प्रतीयात् ॥१६॥

श्रावय यावय ष्यावथ^{११} यामय रामय मामह वावस ।

द्रावय दादह वावृथ तानृष रामह रारप ॥१७॥

in W, the colophon being : दीर्घमटलेषु त्रितीय आदितो
दशमः । (sic).

(१) -नेरिम C^१. (२) -न्ति- C^१. (३) -सामाम् O^१; -श्रावुरे
(stanza 11) to क्षेत्राण- omitted in W. (४) पद्येषु C^१. (५)
-ने- W. (६) नेमि C^१. (७) -द्वरं C^१ B^१ I^१. (८) तु C^१. (९) -न-
C^१. (१०) पदे- W. (११) याव (f) परेचय (for यावय ष्यावय) W.

थाद्यत्तरं प्लुतं तेषामनन्वित्यस्य मध्यमम् ।

द्विवर्णाः प्रत्ययोऽन्त्यस्य^१ प्रवादाः पङ्क्तिः परे^२ ॥१८॥

दूगाश^३ उन्त्यशासश्चे^४कारान्तरश्च दाधृपिः ।

पादान्तेऽपचः सादनम^५र्धर्चान्ते तु पूरुपः^६ ॥१९॥

दोपामस्मै राजत्रोऽक्रन्वनस्पतीन् महीयमानां कृति तुम्यमेत्यः ।

उपासमित्युत्तरं सर्वदेश्यं^७ पादस्य चैकादशिनो यदन्ते^८ ॥२०॥१४॥

यवयुररमयः ससाहिपे वृधन्तो रमया गिरा ररम्म ।

यवयसि तनृपायामोपति श्रजयन्तोऽददहन्त ते नृपद्ये^९ ॥२१॥

श्रवयत् वामसाती नृपद्ये विम्वासहं दूगाशा रोचनानि ।

न तनृपायो यमयो ररप्यो^{१०} पुरुपीयां यवयन्त्विन्दवश्च^{११} ॥२२॥

ररक्त यवय स्तेनं ससाहे यवया वयम् ।

परमया द्ववयन्त^{१२} श्रवयन् ररते च न^{१३} ॥२३॥

साहांसो वः सत्रासाहं सादन्यं सत्यं तातान ।

नानाम श्रूयाः शुश्रूया^{१४} रीपन्तं गातूयन्तीव^{१५} ॥२४॥

वावर्त्तं येषां रीपतोऽदकारे सान्त्यभि नृपाहमपूरुपन्नः^{१६} ।

सान्ति गुहा तन्वं रीरिपीष्ट जानि पूष्योऽभीवृतेव श्रयाय^{१७} ॥२५॥१५॥

(१) -प्याम- C⁴. (२) -दि- C⁸ W. (३) -शं C⁹B⁹. (४) -श्च
 ६- W; -श्चे- the rest of the Text MSS. (५) -ट- C⁴;
 -ट- corrected to -धृ- in I¹. (६) -वरश्च C⁹; -न्तेषु W. (७)
 C⁴ corrects जट- to जट-. (८) -साहं B⁹. (९) -प्य B⁹. (१०) -तः
 M C⁹. (११) -यन्त्र- M; -यन्च- C⁹. (१२) द- C⁴. (१३) -याः
 शुधृ- omitted in W. (१४) -तु- C⁴ C⁹. (१५) श्रयाहं पूरुपः W.

साहन्साहा^१ जहृ^२पन्त प्रसाहं नक्तोपासा सूर्यमुपासमग्निम् ।
 परिरापः सूनृते^३ जारयन्ती शुश्रूयातं यूयुविः सादना ते^४ ॥२६॥
 फरन्सुपाहा घृतवान्ति साहानृजूयेव सूयवसाद् वृषाय ।
 उपासानक्ता पृथुजाघने च^५ राथ्येभी रीरिपत् गजापयन्ति^६ ॥२७॥
 अघ्वानयद्रीरिपत्प्रावयोभी रथीयन्तीबादमायः ससाहे^७ ।
 सासाह यूयुधिरिवाश्रयायः पुरुपन्न^८ रीरिपः पूरुपादः^९ ॥२८॥
 अपूरुपं जाहृषायोन^{१०} रीपत् ऋतायुभी रथीनां साहिषीमहि ।
 पवीतारः क्रियात्ये^{११} पूरुपत्वत् ऋतावरीरिव हव्यानि गामय^{१२} ॥२९॥
 वृषायस्व प्रसवीता ससाहिपे तातृषाणा तातृषि सादनस्पृशः ।
 साह्यामेयान्ति पशुमान्ति जागृधुः पवीतारं सूर्यमुपासमीमहे^{१३} ॥३०॥३॥
 ॥ इति ऋग्वेदप्रातिशाख्ये नवमं पटलम् ॥^{१४}

अथ दशमं पटलम्

क्रमो^१ द्वाभ्यामभिक्रम्य प्रत्यादायोत्तरं तयोः ।
 उत्तरेणोपसंदध्यात् तर्था^२र्धर्चं समापयेत्^३ ॥१॥
 एकत्रयमनोकारं नते सु स्मेति न-परे ।
 पदेन च व्यवेतं यत् पदं तच्च^४ व्यवायि च ॥२॥

(१) -ह C⁴. (२) -व- W. (३) C⁵ omits च. (४) -स- W.
 (५) -णोन C⁴; -णोन corrected to -णेन in C⁵; -णेत C⁵; -णेनि
 W. (६) -त्या C⁴. (७) -स- C⁴. (८) The colophon in W
 is : दीर्घपटलेषु चतुर्थं आदित एकादश । (sic). (९) -ध्यादया- W.
 (१०) तच्चा C⁵; यच्च C⁴.

१ लुमान्तं २ तादीनि स्फम्मनेनेति लुप्तवत् ।

इतो पिब्रवावत्तमः पूर्वे द्वैपदयोर्द्वयोः ॥३॥

स्वसारमस्कृतेत्युमे परं वीरास एतन ।

अतीत्यैतान्यवस्यन्ति^३ प्लुत्रादिप्रभृतीनि च^४ ॥४॥

पूर्वोत्तरकृतं रूपं प्रत्यादानाप्रसानयोः ।

न ध्रूयात्^५ सर्वमेतान्पद्यथासद्वितमाचरेत् ॥५॥१॥

अवगृह्याण्यतिक्रम्य सहेतिकरणानि च ।

घञ्तिधुञ्चिप्रवादौ च त्रिष्ठुतादी प्लुत्रादि च ॥६॥

अन्तःपदं च येषां^६ स्याद् विकारोऽनन्यकारितः ।

एतानि परिगृहीयाद्^७ बहुमध्यगतानि च^८ ॥७॥

अर्धचान्त्यं^९ च^{१०} नाकार प्रागतोऽननुनामिकम् ।

प्रत्यादायैव तं द्रूयादुत्तरेण पुनः सह^{११} ॥८॥

उपस्थितं सेतिपरगां^{१२} केवलं तु पदं स्थितम्^{१३}

तत्स्थितोपस्थित नाम यत्रोभे आह संहितं^{१४} ॥९॥

अट्टप्रयोगे प्रथमे चोदकः स्यात्प्रदर्शकः ।

एतद्विष्टं^{१५} समानोऽस्तु^{१६} पुनर्दचन इत्येव^{१७} ॥१०॥२॥

इतिपूर्वेषु संधानं^{१८} पूर्वैः स्व. स्यादगदितम् ।

तद्वक्त्रेऽद् द्रूयान्^{१९} मधिनावर्येयोर्भवेत्^{२०} ॥११॥

- (१) ईं C^१ C^२ W. (२) -ति C^३. (३) -ये- C^४ WB^१; -स्ते- corrected to -ये- in B^२. (४) -प्- C^५. (५) -वा- C^६. (६) वेन C^७; वेदे M. (७) विकारो नाव- C^८ W. (८) -त्- W. (९) -त् C^९. (१०) यन्मय C^{१०}. (११) -द्वैपदयोर्योर्भवेत् C^{११} W.

दृष्टक्रमत्वात्समयान्^१ संदध्यात्सर्वशः क्रमे ।
 पदेन च पदाभ्यां च प्राग्वस्येदतीत्य च^१ ॥१२॥
 नकारस्योष्मवद्बृत्तं प्लुतोपाचरिते नतिः ।
 प्रश्लेषश्च^२ प्रगृह्यस्य प्रकृत्या स्युः परिग्रहे^३ ॥१३॥
 शौद्धाक्षरागमोऽपैति^४ न्यायं यान्त्युत्तरे त्रयः ।
 रिक्तान्युष्मणोऽघोपे दूभावः स्वधितीव च^५ ॥१४॥३॥
 ॥ इति ऋग्वेदप्रातिशाख्ये दशमं पटलम् ॥^६

अथैकादशं पटलम्

अथार्धलोपेन यदाह^६ स क्रमः समानकालं पदसंहितं द्वयोः^७ ।
 अथो बहुनामबिलोपकारणः परेरवस्यन्त्यतिगर्भ्यं कानिचित्^८ ॥१॥
 अपृत्तमेकाक्षरमद्वितीयोनि यत् तदानुनासिक्यभयादतीयते^९ ।
 नतं च पूर्वेषां परस्य कारणं नतेः परस्योभयहेतुसंग्रहात्^{१०} ॥२॥

(१) -यान् C^५ I^१, Reg.; -यात् M B^२ I^२; -यान् C^१ O^२, M.M.; -यात् C^४ W B^१ B^२ B^३ (B^१ corrects -यात् to -यात्), Berlin MSS. (cp. Reg.). (२) -स्य C^३. (३) -मा- M. M. (४) दु- C^४ W. (५) The colophon in W runs thus : क्रमपटलनाम द्वादश । (६) यदा सह C^३. (७) -ल W; -ळं C^५. (८) -णं W; -णत् B^३. (९) -स्यत्य- C^५ I^१, Reg. (१०) -त्य W. (११) -द्वितीयो- C^४. (१२) पद- B^१ B^२.

परीत इत्युत्तरमेतयोर्द्वयोः परं हि^१ पूर्व^२-नमतीत्यतीयते^१ ।

ततोऽपरं^३ संबन्धमेव कारणात् तदर्थं जं द्विक्रममत्र कुर्वते^४ ॥३॥

समः परं रेफनिमित्तसंशयात् तथावरित्येतदपोद्यते पदम्^५ ।

अदो पितो सो चिदुपवमूयवो न घञि धुक्षीत्यापि आतियन्ति किम्^६ ॥४॥

स्वसारमित्येतदपोद्यते पदं परः सकारोपजनोऽस्कृतेति च ।

निरस्कृतेति द्वापसर्गकारितस् तदन्वयादाचरितं तु पद्मभिः^७ ॥५॥

सदेति चेमेति च रत्तर्महितं गुणाममाक्षतनमापि चेतन ।

पदं च चास्कृम चिदित्यतः परं

प्लुतादि चेतानि निमित्तसंशयात्^८ ॥६॥१॥

द्वयभिक्रमं पूर्वनिमित्तमानिनस् त्रिपूचमेवाट्टरनन्तरं हि ततो^९ ।

अनन्तरं तत्र चतुर्थेपद्योः परं वथं तत्र च न द्वयभिक्रमम्^{१०} ॥७॥

अनानुपूर्व्ये पदसंबन्धदर्शनान् पदव्ययेतं च पदं^{११} व्यवापि च^{१२} ।

ततोऽपरं द्विक्रममाट्टराश्रयान् कृतावितुनात्र हि वर्णमहिता^{१३} ॥८॥

पदानुपूर्व्येण सपूर्वं आ ततोस्ततो व्ययेतं च सह व्यवापि च^{१४} ।

ततो निराक्षरयोश्च ते पदे ततोऽव्ययेतेन परस्य महिता^{१५} ॥९॥

(१) ६ C^१. (२) -वे B^१WB^१; -वो M C^१ C^१ C^१ C^१
I^१ B^१ I^१ B^१, M. M., Reg. (३) तः परे B^१ B^१. (४)
-र- B^१. (५) The end of the वर्ण is here marked
by the consecutive No. ॥५॥ in I^१. (६) -नमो- C^१;
-नजना- C^१. (७) तत्र न न W. (८) -ऽ- C^१. (९) पदं संबन्ध-
I^१; पदव्ययि- W; -त् घ- C^१. (१०) पदं W. (११) W I^१ I^१; C^१
corrects पदं to पद-; पद- all the rest. (१२) ग- C^१ C^१;
ग- corrected to न- on the margin in M.

अन्तरे त्रिक्रमकारयो यदि त्रिभिरच गार्ग्य पुनरेव च त्रिभि^१ ।
 त्रिसगमे पञ्चभिरार्घ्यनुप्रदंश्^१ चतु क्रमस्त्वाचरितोऽत्र शाकलै^२ ॥१०॥^३
 अलोपभावादपरे बहुक्रम प्रतिस्वमार्षाति न कुर्वते क्वचित्^४ ।
 असर्वशस्त्रिप्रभृतिष्वनेकश स्मरन्ति सख्यानियमेन शाकलम्^५ ॥११॥
 अथावने पूर्वविधानमाचरेद्^६ यथापद संधिमपेतहेतुपु^७ ।
 अथो पदाभ्या समयं पदेन च^८ क्रमेष्वत्रस्येदतिगम्य सदधत्^९ ॥१२॥१॥
 सहेतिकाराणि समासमन्तभाग् बहुक्रमे मध्यगतानि यानि च ।
 तृतीयता गच्छति यस्य सोऽप्रवाननन्ययोग विकृत प्त्नुनादि च ॥१३॥^{१०}
 अतीत्य तेषा पदता प्रदर्शयेत्^{११} कृते तु गार्ग्यस्य पुनस्त्रयमिक्रमे^{१२} ।
 अट्टप्रत्ययै प्रथमे प्रदर्शनं स्मरन्ति तत्त्वत्र निराह चोदक^{१३} ॥१४॥
 पद यदा केवलमाह सा स्थितिरू^{१४} यदेतिकारान्तमुपस्थित तदा^{१५} ।
 अथो विपर्यस्य समस्य चाह ते यदा स्थितोपस्थितमात्रन्त्युत्^{१६} ॥१५॥^{१७}

(१) -नि- C^४ (२) -लै C^५ (३) The end of the वर्ग
 is here marked by ॥१०॥ in I^२ (४) -शा- B^१ B^२ (५)
 -ळ- C^५ (६) पदाभ्यासमय पदेन च C^४, पदाद्या धिनान्य सदधत् W.
 (७) -षि- C^४ C^५ (८) -स्ये समय पदेन च (for -स्ये- to -धत्)
 W (९) B^१ C^१ C^३ I^१ (I^१ corrects चो- to सो-) B^२ B^३
 I^२ Bⁿ Reg, M M, चोष्म- C^४M सोचोष्म- C^५, सोमोष्म- W
 (१०) -योग- C^३ C^१ (C^१ corrects -ग to -ग-) B^३, M. M
 -योग the rest (११) -स्त्रिभि W (१२) -ळ- C^५ (१३) The
 of the वर्ग is here marked by ॥१५॥ in I^२.

पुनर्त्रु^१वे^२स्त्र समासमिद्गयेत्^३ स्वरित्यतोऽन्येषु च^४ संधिमाचरेत् ।
 अत्रमहस्येव हि कालजारणा परिग्रहेऽस्तीत्युपरेत्यनुस्मृता^५ ॥१६॥
 अमित्रमेतोमयतोऽनुसंहितं ततोऽस्य पश्चात्पदतां प्रदर्शयेत् ।
 यथापदं वान्यत्ररेण संदयन् त्रिपूत्तमेऽत्रे^६दलोपमंभवान् ॥१७॥
 अरत्तमंभ्येत्यपत्राद्यने पदं पुनस्तदुक्त्वाद्यवमाय पूर्ववत्^७ ।
 तथा यदृच्छोपनते वदुक्रमे क्रमेण तस्यैरुपदानि निःसृजन् ॥१८॥^८
 नकारलोपोऽमरभाष्येनानयेदपेतरागां प्रकृतिं परिग्रहे^९ ।
 नतिं^{१०} प्नुतोपाचरिते^{११} च^{१२} यत्र च प्रगृह्णमेकीभवति स्वरोदयम् ॥१९॥
 प्रवादिनो दूशांशदूलादुलभान्^{१३} परेष्वयोपेषु च रेःसृष्टयः^{१४} ।
 महादेशं^{१५} स्वरितीव चानयेन्^{१६} नुदं^{१७} शौद्धात्तरमंघ्यमागमम् ॥२०॥
 अमिक्रमे पूर्वत्रिधानमाचरेन् पुनर्त्रु^{१८}वे^{१९}स्त्राचारितं क्रमे ।
 त्रिहारमन्यद्यदतोऽनुसंहितं तदाचरेदन्तगत्रायोस्तु न^{२०} ॥२१॥^{२१}

- (१) उ B^३ B^४, M. M.; omitted in B^१. (२) -र- W. (३) वा- C^३ W B^४; वा- or चा- (I) I^३; चा- the rest. (४) -येन- (for -ये-) W. (५) सृः C^६. (६) -त्रि C^३ C^६; -त्रे B^४. (७) W omits तथा यद- to fit १८. (८) -नामात- W. (९) -त् W. (१०) -चरिते C^३; -चरिती च W. (११) -त्- W I^३. (१२) -ये- B^३. (१३) चानयेन् नुदेष W; चानयेन् नुदे C^६. (१४) -रे- C^६, the Berlin MSS. (cp. Reg.) (१५) -र- C^६. (१६) -त्रुवे च.पत्रः (for -त्रुवे- to न) W. (१७) The end of the २^० is here marked by ॥२०॥ in I^३.

सकृद्यथासंहितमेपु वाचरेत्^१ पुनर्विवक्षन्पदमप्यसंदधत् ।

परिमहे संधिषु कारयान्वयादविक्रमं द्वय^४मसु चोष्मसंधिषु^५ ॥२२॥

समानकालावसमानकारणावनन्तरौ वा यदि संनिगच्छतः ।

पदस्य दोषावथ हेत्वसंग्रहे नियुक्तमार्ष्यन्यतरेण लुप्यते^६ ॥२३॥

मकारलोपे विकृतस्वरोपधे तृतीयभावे प्रथमस्य च ध्रुवम्^७ ।

विपर्ययो वेतरथाभ्युपेयुषामथोभयेषामनुनासिकोदये^८ ॥२४॥

अथो नतेनोपहितेऽनुनासिके^९ तथाक्षरस्य क्रम एकपातिनः^{१०} ।

न चात्र पूर्वः^{११} स्वरितेन संहितां लभेत तस्मिन्नियतस्वरोदये^{१२} ॥२५॥४॥

यदा च गच्छत्यनुदात्तमक्षरं वशं पदादेरुदयस्य तेन च^{१३} ।

एदात्तपूर्वे^{१४} नियतस्वरोदये परो विज्ञोपोऽनियतो यदावरः^{१५} ॥२६॥

स्वरैकदेश^{१६} स्वरितस्य चोत्तरं^{१७} यदा निहन्यादनिमित्तमक्षरम्^{१८} ।

एदात्तपूर्वोऽप्यनुदात्तसंगमो^{१९} यदा स्वरो द्वौ लभतेऽपि वा बहून्^{२०} ॥२७॥

(१) वा-*WBⁿ*, Reg., *M. M.* (a), *M. M.*; वा- or चा- (?) *I²*; चा-the rest. (२) -न् *C⁴*. (३) -स्य *W.* (४) -मं चू- *C⁴*; -मस्यो- *W.* (५) -ळा- *C⁵*. (६) -र्ष्या- *B¹ Bⁿ*; -र्ष्यो- *C⁶*. (७) -तः *B¹ M C⁸ C⁵*; -त- all the rest. (८) -प्यु- *W.* (९) *B¹ C¹ C³ C⁴ WB² B³ Bⁿ*; तथो- *MC⁵ I¹ I²*, *M. M.*, Reg. (१०) -दयम् *C⁴*. (११) पूर्व *O⁴ C⁵*. (१२) -तः *B¹ MC³*. (१३) -म- *W.* (१४) -तः *B¹ MC³*. (१५) The end of the वर्ग is marked here in *I²* by ॥६२॥ (=६१). (१६) -का- *M. M.* (१७) -श- *W.* (१८) -मे *C⁵*.

यथा प्रकृते स्वरवर्णसंहिते तयोस्तयोरचारवर्णयोस्तथा ।

अदर्शनेऽनाप्यविलोप उच्यते क्रमेण्वनार्थं ब्रुवनेऽपरे स्वरम् ॥२८॥

अदृष्टमाप्या यदि दृश्यते क्रमे विलोपमेवं ब्रुवतेऽपरे तथा ।

स कारणान्यार्थविलोपविक्रमः क्रमेण युक्तोऽपि बहूनि संदधन् ॥२९॥

पदं पदान्तश्च यदा न गच्छति स्वरात्रसानं स तु योऽत्र युज्यते ।

तदा न रूपं जभते निराकृतं न चेन्निराहोपनिवृत्य उत्पदम् ॥३०॥

स्थितिस्थितोपस्थितयोश्च दृश्यते पदं यथावद्भवत्पु पस्थिते ।

कचित्स्थितौ चैवमतोऽधि शास्त्राः क्रमे स्थितोपस्थितमाचरन्त्युत ॥३१॥

क्रमेत् सर्वाणि पदानि निर्धुवन्निति स्मरन्त्याचरितं तु नोत्क्रमेत् ।

क्रमस्य वर्त्म स्मृतिसंभवो ब्रुवन् समाधिमस्यान्वितराणि धीतेयेव ॥३२॥

(१) W omits -वर्ण- (२) -तं C⁴. (३) W omits तयोस्. (४) -दा C⁴. (५) -नो W. (६) उच्यते W I¹B³B³I²B³, M. M. Reg.; इष्यते C³C³C³; C¹ probably corrects इष्यते to उच्यते (७) B¹ omits अदर्शने to स्वरम्. (८) तदा W. (९) कारणाप्यार्थ- C⁴; कारानार्थ- W. (१०) क्रमे विद्युको W. (११) यदा च नृष्यति C⁴. (१२) -यानस् W. (१३) ये W. (१४) न C³B³, M. M.; -नु- corrected to न in C¹; -नु- the rest. (१५) चेन्निराहो- W. (१६) स्थितिः B¹ B²; स्थित- M C³C⁴I¹ B³, Reg.; C¹ corrects स्थित- to स्थिति-; स्थिति- the rest. (१७) -दपु- M C¹C⁴; -दु- B¹; I¹ corrects -दपु- to प्यु-. (१८) -तं W. (१९) उपस्थितौ (for क-नौ) W. (२०) -प W. (२१) -त्त C⁴. (२२) ॥३२॥
No. of the वां in I². (२३) नोत्क्रमेत् C⁴ W.

यथोपदिष्ट क्रमशास्त्रमादित पुन पृथक्त्वैर्विविधैर्न साधुवत्^१ ।
 इति प्र वा^४भ्रंय उवाच च क्रम^५ क्रमनवक्ता प्रथमं शशस च^६ ॥३३॥
 क्रमेण नार्थ^७ पदसहिताविद् पुराप्रसिद्धा^८श्रयपूर्वसिद्धिभि ।
 अकृत्स्नमिद्वश्च न चान्यसावक्रो न चोदयापायकरो न च श्रुत^९ ॥३४॥
 असिध्यत^{११} सिद्धिविपर्ययो यदि प्रसिध्यतोऽसिद्धिविपर्ययस्तथा^{१२} ।
 सहापवादेषु च सत्सु न क्रम प्रदेशशास्त्रेषु भवत्यनर्थक^{१४} ॥३५॥
 विपर्ययाच्छास्त्रनमाधिदर्शनात् पुगप्रसिद्धेरुभयोरनाश्रयान् ।
 समभ्युपेयाद् बहुभिश्च साधुभि श्रुतेश्च सन्मानकर क्रमोऽर्थवान् ॥३६॥
 ऋते न च द्वैपदसहितास्वरौ प्रसिध्यत पारण्यकर्म चोत्तमम्^{१७} ।
 क्रमाद^{१८}तोऽन्यग्यजुरा च वृहद्या पदे स्वरेश्चाध्ययन तथा त्रिभि^{२०} ॥३७॥^{२१}
 ॥ इति ऋग्वेदमातिशाख्ये एकादश पटलम् ॥

(१) -कृतै- M M., R^og, -रूवे- C³, -रूवै- W, -रूवै- the rest (२) -भैश्च C⁴ (३) साधुभि W (४) वा- I¹I² (५) उवाच सक्रमे C⁴. (६) क्रम B³C¹ (७) नार्था W. (८) I³ corrects -दा- to -दया-, B³ writes the mark x above -दा-. (९) अकृत्सु विद्वश्च W (१०) श्रुति W (११) B³ corrects -ध्य- to -द- on the margin (१२) -द- W (१३) -त च् (for -तोऽ) W. (१४) W omits च (१५) I² here marks the end of the वर्ग by ॥३३॥ (१६) वा- W (१७) -म् W (१८) क्रमादित्येता- W. (१९) इ- B¹ MO¹C³I¹ B³, W (?), वृ- the rest (२०) त- B¹I³, M M, Reg, त- corrected to य- in I¹, य- the rest (२१) The No of the वर्ग in I³ is given as ॥३४॥. The colophon in W runs thus (sic) इति ऋग्वेदपटलत्रयोदश ।

अथ द्वादशं पटलम्

ऊष्मान्तस्थसोष्मचक्रावर्गा तान्तं यान्त्यन्यत्र त्रिदूर्जनीयात् ।

श्रुकारलकारौ परमघोष्मण्यां नाद्रि तकारादवरे च स्त ॥१॥

नान्योन्येन मध्यमा स्पर्शवर्गाः संयुज्यन्ते^१ न ऊकारेण रेकः ।

स्पर्शवर्गारो न परेनुत्तमैस्^२ तथा तेषां घोषिणः सर्वधोष्मभिः^३ ॥२॥

नान्त्यान्तस्या^४ न प्रथमोष्मभिः परैर्^५ न रेफो रेफेण^६ न मोष्मणोष्मवान्^७

न स्पर्शरूष्मा प्रथमः परः सन्^८ नानुत्तमैः स च सोष्मा च पूर्वौ^९ ॥३॥

नानुत्तमा घोषिणोऽघोषिभिः सह^{१०} स्पर्शं स्पर्शा^{११} नोत्तमा उष्मभिः परैः^{१२} ।

लकारस्पर्शेन^{१३} यकार उत्तरेरूष्माणोऽन्योन्येन^{१४} च नृक्^{१५} पदेष्विदम्^{१६} ॥४॥

(१) -स्याश्रुषोष्म- W; स्यश्रुषोष्म- B^१, M. M.; -स्यश्रुषोष्म- C^१ I^१; -स्यश्रुषोष्म- C^२; -स्यश्रुषोष्मश्रु- M. M. (a); -स्यश्रुषोष्म the rest (cp. note by Reg.). (२) श्रु- C^१ I^१ WB^१. (३) -लुक्- C^१. (४) शोष W; तेषां न C^१. (५) ऊ- (for -यो-) W. (६) -नां W; च MC^१ C^१ I^१, Reg.; न the rest. (७) शो- (for शोष्मणो-) C^१. (८) C^१ omits न. (९) पूर्वौ B^१; पूर्वः C^१ C^१ W (cp. note by Reg.). (१०) एषा C^१. (११) -नै- (marginal) I^१. (१२) -नै न (for -यो-नेन) C^१. (१३) नृक्- C^१; न श्रुक्- M. M. (१४) -यम् C^१.

नामाख्यातमुपसर्गो निपातश्चत्वार्याहुः पदजातानि शब्दाः ।

तन्नाम येनाभिदधाति सत्त्वं^१ तदाख्यातं येन भावं स्यातु^४ ॥५॥

प्राभ्या परा निर्दुर्गनु व्युपाप सं परि प्रत्रि न्यत्यधि सूदवापि ।
उपसर्गा विशतिरथेवाचकाः सहेतराभ्यामितरे निपाताः^१ ॥६॥

विशतेरुपसर्गाणामुच्चा^१ एकाक्षरा नव^१ ।

आद्युदात्ता दशैतेषाम्^{१७} अन्तोदात्तस्त्वभीत्ययम्^१ ॥७॥

क्रियावाचकमाख्यातमुपसर्गो विशेषकृत् ।

सत्त्वाभिधायकं नाम निपातः^८ पादपूरणः^९ ॥८॥

निपातानामर्थवशान्निपातनाद्^{१०} अनर्थकानामितरे च सार्थकाः ।

नेयन्त इत्यस्ति संख्येह^{१२} वाङ्मये मित्ताक्षरे^{११} चाप्यमित्ताक्षरे च ये^{१३} ॥६॥२॥

॥ इति ऋग्वेदप्रातिशाख्ये द्वादशं पटलम्^{१४} ॥

॥ इति द्वितीयोऽध्यायः ॥

(१) -ताश् W. (२) य- B^१C^४WB^३I^३; शा-corrected to श-
in I^१; शा- the rest. (३) The वर्ग ends here in I^२, instead
of after the previous stanza, and the end is marked
by ॥६॥. (४) स्यातु C^३B^३I^३B^०; स्यातु corrected to स्यातु in
C^१; स्यातु: B^१MC^६WI^१B^३, Reg., M. M.; स्यातुं C^४. (५) वा
added in B^१B^३. (६) आद्या W. (७) दश तेषाम् M. M. (८) -दाः
C^४. (९) -णाः C^४ (१०) -नान्यताम् W. (११) अपार्थका- W. (१२) सखेति
W. (१३) W omits ये. (१४) The colophon in W runs
thus : (sic) इति ऋग्वेदप्रातिशाख्ये द्वादशं पटलम् ।

अथ त्रयोदशं पटलम्

वायुः प्रायः ऋष्यमनुप्रदानं कथञ्चस्य ते निवृत्ते संवृते वा ।

आपद्यते श्वासतां नादतां वा वक्षीहायामुमयं वान्तरोमौ ॥१॥

सा वर्णानां प्रकृतयो भवन्ति श्वासोऽत्रोपायामितरं तु नादः ।

सोष्मोष्मण्यां घोषिण्यां श्वासनादौ तेषां स्थानं प्रति नादात्तदुक्तम् ॥२॥

तद्विशेषः करणं स्पृष्टमस्थितं दुस्पृष्टं तु प्राग्ब्रह्मकाराच्चतुर्णाम् ।

स्वरानुस्वरोष्मण्यामस्पृष्टं स्थितं नीके कथञ्चस्य स्थितं माद्वरुष्मण्याः ॥३॥

प्रयोक्तुरीहागुणसंनिघते वर्णोभयन्गुणनिरोपयोगान् ।

एकः श्रुतीः कर्मणाप्नोति बहून् एके वर्णाद्ब्रह्मशक्तिक्कान्न कार्यान् ॥४॥

आह्वयोपं घोषवतामकारमेकंऽनुस्वारमनुनासिकानाम् ।

सोष्मतां च सोष्मणामूष्मणाद्बुः सस्थानेन घोषिण्यां घोषिण्यां ॥५॥१॥

अत्रोत्पन्नावरर ऊष्मघोषौ शीघ्रतरं सोष्मसु प्राणमेकं ।

रक्तो वचनो मुखनासिकाभ्याम् एतद्वर्णात्मगुणशास्त्रमाहुः ॥६॥

नपुंसकं यदूष्मान्तं तस्य बह्वभियानजः ।

अनुस्वारो दीर्घपूर्वः सिध्यन्तेषु पदेषु सः ॥७॥

सः सा सौ सं पदान्तेभ्यः पूर्वोऽनाम्युपधस्तथा ।

यकारो वा वकारो वा पुरस्ताच्चेदसंविजः । ८॥

(१) तृणी- B¹; -तृणी- B²; -तृणी- M; -तृणी० B^०. (२) -तृ- W. (३) स्पृष्टस्थितं W. (४) -प्राग्ब्रह्म- W. (५) -नि- W. (६) श्रुतिः W. (७) -द्वस्तस्थानेन W. (८) -ब्रह्मणा- W. (९) वर्णो C⁴ B¹ M; वचनो the rest. (१०) वक्तु MO¹ C⁴; च वा W; यः वा O¹.

जिघांसन्पांसुरे मांसं पुमांसं पौंस्यमित्यपि ।

पदेष्वेवंप्रवादेषु^१ नामकार उपोत्तमे^१ ॥६॥

प्रश्लिष्टादभिनिहितान्^१ मांश्चत्वेऽयांसमित्यपि^१ ।

एतावानृद्ध्वनुस्वारो दीर्घादि^१तरथेतरः^१ ॥१०॥२॥

समापाद्यान्युत्तरे पट् पकारे राधो रथो र्ना^१ दिवो जा ऋतश्च ।

अङ्गःपा दुःपेति च पूर्वपद्यावनिङ्गयन्विक्रमेषु^२ कुर्यात्^१ ॥११॥

समापाद्यं नाम वदन्ति पत्वं तथा यात्वं सामवशांश्च संधीन् ।

उपाचारं^३ लक्षणात्श्च सिद्धमाचार्या^४ व्यालिशाख्यगार्ग्याः^५ ॥१२॥

ह्रस्वामर्धस्वरभवत्यासमाप्तमनुस्वारस्योपयामाहुरेके ।

अनुस्वारं तावतैवाधिकं च ह्रस्वोपथं^६ दीर्घपूर्वं^६ तद्वनम्^१ ॥१३॥

रेफोऽस्त्यृकारे^७ च परस्य चार्धे पूर्वे^७ ह्रसीयोस्तु न वेतरस्मान् ।

मध्ये स^१ तस्यैव लक्षारभावे धातोस्वरः कल्पयताब्लकारः^{१०} ॥१४॥३॥

अनन्तस्थं तमनुस्वारमाहुर^{११} व्यालिर्नासिफ्यमनुनासिकं वा^{१२} ।

संघ्यानि संघ्यक्षागारयाहुरेके द्विस्थानतैतेषु तथोभयेषु^{१३} ॥१५॥

(१) I^१ adds दिवो ग्ना. (२) -ना- (for -न्वि-) W. (३) -प- O^३. (४) -यांश्च C^४; -यंस्तु M. (५) -दि- M C^३; -लि- B^०. (६) दीर्घरूपं W. (७) W (-प- for -पो-) B^३ I^२ B^०, M. M.; रेफोऽस्त्यृकारस्य C^३; रेफोस्त्यृकारस्य M B^१ C^१ I^१ C^४ C^४ (C^४ reads -स्त्यृ- for -स्त्यृ-), Reg, M. M. (a); रेफोस्त्यृकारस्य B^३. (८) वा- I^१ I^२, Paris MS. (९) चे- C^४. (१०) -ताब्ल- I^१ C^४ W B^०, Reg.; -ताब्ल- B^१; -ताब्ल- the rest. (११) W omits तन्. (१२) -दि- C^३; -लि- C^४ B^०. (१३) The end of the verse is marked here, instead of after the preceding stanza, by ॥३॥ in C^१, and by ॥६८॥ in I^३.

संध्येष्वङ्कारोर्ध्वमिङ्कार उत्तरं युजोरुङ्कार इति शाकटायनः^१ ।
 मात्रासंसर्गादिवरे पृथक्पृथुती^२ ह्रस्वानुस्वारव्यतिपन्नवत्परै^३ ॥१६॥
 ग्रीणि मन्द्रं मध्यममुत्तमं च स्थानान्याद्दुः सप्तयमानि वाचः^४ ।
 अन्तरश्चात्र यमोऽविशेषः^५ सप्त स्वरा ये यमास्ते^६ पृथग्ना^७ ॥१७॥
 तिष्ठो वृत्तीरुपदिशन्ति वाचो विज्ञेयतां मध्यमां च द्रुतां च^८ ।
 वृत्त्यन्तरे कर्मविशेषमाहू^९ मात्राविशेषः प्रतिवृत्त्युपैति^{१०} ॥१८॥
 अभ्यासाथे द्रुतां वृत्तिं^{११} प्रयोगार्थे तु मध्यमाम्^{१२} ।
 शिष्याणामुपदेशार्थे कुर्याद् वृत्तिं विज्ञेयताम्^{१३} ॥१९॥
 चापस्तु वदते मात्रां द्विमात्रां वायसोऽत्रवीन्^{१४}
 शिष्यो निमात्रो विज्ञेय एव मात्रापरिग्रहः^{१५} ॥२०॥१॥
 ॥ इति ऋग्वेदप्रतिशाख्ये त्रयोदशं पटलम् ॥^{१६}

(१) -प्य- B¹. (२) -पृथु- M. (३)-विशिष्टः M. (४)-ञ- W.
 (५) B¹M C¹C²I¹B²B³I²B⁴, M. M., Reg.; प्रति वृत्तिमेति
 C⁴C⁵W, Berlin MS. 595 and Whitney MS. (cp. Reg.).
 (६) द्रुता वृत्तिः W. (७) -मा W. (८) -ञ- W. (९) B²B³I²B⁴,
 M. M., Reg; हे मात्रे B¹ M C¹I¹; द्वितीयां corrected to
 हे मात्रे in C⁴; द्विमात्रे C⁵. (१०) ताम्रणे I². (११) निमात्रं (-त्र Reg.)
 तु शिष्यो वृत्ते नकुलसन्धेमात्रिकं (-ञा Reg.) I², Reg., (cp. note by
 Reg.); B⁴adds निमात्रा तु शिष्यो वृत्ते नकुलसन्धेमात्रिकमिति
 वा पाठः । (१२) चापस्तु to -ग्रहः omitted in W. B⁴ adds
 गताथमेव चेत्यम् ॥ (१३) The colophon in W runs thus
 (sic) इति शीघ्रायां प्रथम आदिगः पटलः पञ्चदश । इति द्वितीयो

अथ चतुर्दशं पटलम्

समुद्दिष्टा वर्णागुणाः पुरस्तान् निर्दिष्टानां साहितो यश्च घर्मः ।

तदायापायव्यथनानि दोषास्तान्ब्याख्यास्यामोऽत्र^१ निर्दर्शनाय^१ ॥१॥

निरस्तं^२ स्यानकरणापकर्षे^३ विहारसंहारयोर्व्यासपीळने^४ ।

ओष्ठाभ्यामम्बूकृतमाह नद्धं^५ दुष्टं^५ मुखेन सुपिरेण शूनम्^६ ॥२॥

संदष्टं^७ तु व्रीळनं^८ आह हन्वोः^९ प्रकर्षणे^{१०} तदु^{११} विक्लिष्टमाहुः^{१२} ।

जिह्वामूर्जनिमहे प्रस्तमे^{१३} न्^{१४} नासिकयोस्त्वनुपङ्गे^{१५} ऽनुनासिकम्^{१६} । ३॥

अथधामांत्रं^{१७} वचनं^{१८} स्वराणां^{१९} संदंशो^{२०} व्यासः^{२१} पीळनं^{२२} निरासः^{२३} ।

प्रासः^{२४} ऋग्यजुर्वेदयो^{२५} र्नुनासिकानां^{२६} संदष्टता^{२७} विपमरागता^{२८} वा^{२९} ॥४॥

सान्तस्थानामादिलोपान्तलोपाव्^{३०} अदेशे^{३१} वा वचनं^{३२} व्यञ्जनस्य^{३३} ।

अन्योन्येन व्यञ्जनानां^{३४} विरागो^{३५} लेशेन^{३६} वा वचनं^{३७} पीळनं^{३८} वा^{३९} ॥५॥ ॥१॥

(१) -नु W. (२) -पौं C^४. (३) W; -जने C^४; -डे C^५; -टने the rest. (४) -इतमाननश्चन् W. (५) W omits तु. (६) -द्ध- W; -च- C^४; -इ- the rest. (७) -पंणं W; -पंणं C^४C^५, Berlin MSS. (cp. Reg.). (८) तदविद्ध- C^४. (९) -लं I^१; -ळं C^५; -लन् W. (१०) -वि- Reg. (११) -स्त्वनुनासिके C^४. (१२) -य- M. (१३) -ळ- W; -ळ- C^४ I^२; -इ- the rest. (१४) आ- C^४ M B^१; आदि- C^५; अ- corrected to आ- in I^१; अ- the rest. (१५) व्यञ्जनं C^४. (१६) -ळ- W; -ळ- C^४; -इ- the rest.

घोषव्रतामनुनादः पुंस्तादादिस्थानां क्रियते घोरणांवा^१ ।
 सोष्मोष्मणांमनुनादोऽप्यनादो^२ लोमशयं च क्षोळनमूष्मणां तु^३ ॥६॥
 चणेषु जिह्वाप्रथमं^४ चतुषु^५ प्रासो मुख्ये^६ प्रविहारश्चतुर्थे^७ ।
 सरेफयोर्मध्यमयोनिरासो^८ विज्ञेय स्थाने सफले चतुर्थे^९ ॥७॥
 अतिस्पर्शो वर्धरता च रेफे^{१०} जिह्वान्ताभ्यां च वचनं लकारे^{११} ।
 श्वासोऽघोषनिभर्ता^{१२} वा हकारे^{१३} निरासोऽन्येषूष्मसु पीठनं^{१४} वा^{१५} ॥८॥
 स्वरात्परं^{१६} पूर्वसंस्थानमाहूर् दीर्घान्निरस्तं तु विसर्जनीयम्^{१७} ।
 षष्ठ्याद्यथा रेफत्रस्तथाहूर्^{१८} रक्षात्तु नासिक्वमपीतरस्मात्^{१९} ॥९॥
 संयोगादेरुष्मणाः पूर्वमाहूर् विसर्जनीयमधिकं स्वरोपधांतं^{२०} ।
 परं यमं रक्तपरादघोषाद्^{२१} ऊष्मणां वा घोषियास्त्वत्प्रयत्नम्^{२२} । १०॥ ॥२॥
 शुनश्शेषो निष्पत्ती शास्ति निष्पाळविक्रमां^{२३} ब्रह्म विष्णुः स्म पृथ्विः^{२४} ।
 स्पर्शोष्मसंघान्स्पर्शरेफसंधोनभिप्रायोश्च परिपादयन्ति^{२५} ॥११॥

(१) प- W, Berlin MS. 691. (२) -स्थानं W. (३) चा- C⁴C⁶, B⁸ (on the margin). (४) सोष्मणा- W. (५) -ञ- W; omitted in C⁴; -ल- I²; -ट- the rest. (६) M corrects च to वृ on the margin. (७) -यमं M O⁶B⁸I⁸. (८) -ये निहता W. (९) -ञ- W; -ञ- C⁴; -ट- the rest. (१०) च B¹C¹I¹B². (११) -सं-C⁴. (१२) -दा- W. (१३) C⁸I¹ and Reg.; अविक्रमा omitted in W; अविक्रमान् the rest. (१४) -द- Reg., M. M.; -त- corrected to -द- on the margin in Berlin MS. 595 and in the MS. of Whitney (cp. note by Reg.); -त- the rest.

स्वरौ पुर्वन्त्योष्ठ्यनिमौ सरेफौ तिस्रो मातृघ्नोन्पितृन्यन् नृभिर्नृन् ।
दन्त्यान् सकारोपनिभानघोपान् रथ्यः पृथ्वी पृथिवी त्वा पृथीति^१ ॥१२॥
रुष्मान्तस्थाप्रत्ययं^२ रेषपूर्वं ह्रस्वं लुम्पन्त्याहुर्थाप्यसक्तम् ।
पुरुपन्ति^३ पुरुवारार्यमाष्ट्रथां हरियोजनाय हरियूपीयायाम्^४ ॥१३॥
ऐयेरित्यैकारमकारमाहुर्^५ वैयश्वेति^६ क्रमयन्तो यकारम् ।
तदेवान्येषु विपरीतमाहुस्ते रथ्या वथ्यं च^७ हृदययेति^८ च^९ ॥१४॥
अकारस्य स्थान ऐकारमाहुर्लुम्पन्ति च सयमीकारमुत्तरम्^{१०} ।
बह्वक्षरं द्व्यक्षरतां नयन्ति यथोनयीर्ध्वनयीत्कोशयीरिति^{११} ॥१५॥१॥
तदेव चान्यत्र विर्ययेया कार्य ऐत्वे सयमीकारमाहुः ।
धातोर्विमेतेर्जयतेर्नियश्चामैष्म चाजैष्म नैष्टेति चैपु^{१२} ॥१६॥
इकारस्य स्थान ऋकारमाहुर्लकारं वा चन्द्रनिष्पिम्सुशिल्पे^{१३} ।
अनन्तरे तद्विपरीतमाहुस्तालव्ये शृङ्गे विभृयाद्विचृत्ताः^{१४} ॥१७॥
तालुस्थानो व्यञ्जनादुत्तरश्चेदयकारस्तत्र यकारमाहुः ।
शुन.शेषः शास्ति^{१५} वज्रुपीयामत्के विरप्शीति निदर्शनानि^{१६} ॥१८॥

(१) -घ- C⁴ B°. (२) C⁴ omits यन्. (३) दन्त्यात् W. (४) -नि- B¹; -नु- M; -व- W. (५) पृथिवि C⁵; पृथीयत् M. (६) प्रत्ययो W. (७) लुप- C⁴ M. (८) अथवाप्यसक्तम् W. (९) -यति C⁴ M W I¹ I². (१०) W omits पुरु०. (११) ऐथ्ये- C⁴. (१२) -य्य- C⁴. (१३) -धेति B¹ W B²; -धेति च Reg.; -धे च the rest. (१४) च omitted in C⁴ C⁵ B¹ B² B³. (१५) च omitted in C² C³ W I¹. (१६) उत्तमम् B³, अक्षरम् W. (१७) अके I¹ C⁵ C⁴ C⁵ B³ B² B³; अख्यद् (for अत्के) M W I² and Reg., M. M. (a); अत्केविद् corrected to अख्यद् in C¹.

लुम्पन्ति वा सन्तमेवं यत्रकारं ज्यैष्ठ्याय सम्प्रारत्नाष्टच्छ-यमृष्वा^१ ।

व्यस्यन्त्यन्तमे^३श्तोऽव्यायतं तं दीर्घाशुःसूयो^४ रुरादीर्षं ऊर्जम्^५ ॥१९॥

लुम्^६न्त्यन्तस्थां क्रमयन्ति^६ वैनां स्वरात्संस्थानादुर्गा परां वा ।

स्वस्तयेऽगधि भुवनेषमृषू^६ रक्तं ह्रस्वं द्राघयन्त्युमं श्लोकः^६ ॥२०॥१॥

हकारसोऽगोपहिताच्च हाराद् वकाराद्वा सर्वसोऽगोऽगमपूर्वान् ।

तत्संस्थानं पूर्वमू^{१०}णाणामाहुस्^{१०} तुच्छ-चान्दध्या^{११} आष्टच्छ-यमृष्वा^{११} ह्येऽहः^{१२} ॥२१॥

पकारवर्गोपहिताच्च रक्तादन्यं यमं तृष्णुनाप्रानमौम्नात्^१ ।

अनुस्वारमुपधां वान्यगर्णां स्वोपघातनोऽगमयोदयश्चेन् ॥२२॥

तद् घन्त्यञ्जमो षड्^{१३} न्त ईद्वयन्तीः सञ्ज्ञातरूपोऽथ सञ्ज्ञानमिन्द्रः^१ ।

सान्त्वस्थादो धायन्तः परं^{१४}कमं शर्म-स्थामास्मिन्सु जनाच्^{१४} छु धीयतः^१ ॥२३॥

रक्तं रागः समवाये स्वराणां न नूनं नृम्यां नृमणा नृमिर्नृ^१ ।

रक्ताच्च^{१५} सोऽगमा क्रियते हकारो दध्यद्^{१५} ह देवान्द्वते महान्हि^१ ॥२४॥

संयोगानां स्वरभक्त्या व्यययो विक्रमणं क्रमणं वायथोत्तम् ।

त्रिपर्ययो^{१६} वा व्यतत्रिजिनेऽज्जमन् द्रप्मोऽज्जुप्नसार्द्धयोऽष्ट्रा^{१७}प्रनेष्ट्रात्^१ ॥२५॥

त्रिवृत्तिपु प्रत्ययादेरदर्शनं यथा या ऐच्छश्च य श्लोशिजश्च^१ ।

इत्सगो संध्यवचनं च कासुचिन्^{२०} स इदस्ता कस्त उपो यथैवे^१ ॥२६॥

- (१) वा C^५. (२) व्य-B^१C^१B^१B^० and M.M.; व्य-M C^४
C^५ C^१I^१I^१ and Reg; च-C^५; य-W. (३) -व्य-C^४. (४) ऊर्जे
W. (५) लुप-C^४. (६) वै-M C^५I^१. (७) एव-C^४ W. (८) पूर्वा
added in B^१B^१. (९) -यं-C^४W. (१०) -यो-W. (११) दध्याः
ष्ट-W.; दध्या आट-B^१. (१२) हनेम्यः W. (१३) परि० M I^१I^१,
Reg, M. M. (a). (१४) जनान् C^४B^१C^१. (१५) रत्तश्च C^४.
(१६) व्ययानं इति-M. M. (१७) C^४ omits वा-. (१८) -य W.
(१९) -शान् W. (२०) W omits चिन्.

समानवर्णासु विपर्ययो वा^१ यथा ह्युती इन्द्र^२ क आसतश्च^३ ।
 अभिव्यादानं च विवृत्तिपूर्वे^४ कश्च्ये ता आपोऽवसा युति दीधे^५ ॥२७॥
 न दोषाणां स्वरसंयोगजानामन्तो गम्यः संख्ययाथेतरेषाम्^६ ।
 शक्यस्तु शास्त्रादधि साधु धर्मो युक्तेन^७ कृत्स्नः प्रतिपत्तुमस्मात्^८ ॥२८॥
 अकारस्य फरणावस्थयान्यान् स्वरान्द्रूयात्तद्धि संपन्नमाहुः^९ ।
 परानकारोदयवद्विवक्षेत् सर्वत्र वर्णानिति^{१०} संपदेशो^{१०} ॥२९॥
 शास्त्रापवादात्^{११} प्रतिपत्तिमेदान्^{१२} निन्दन्त्यकृत्स्नेति च वर्णशिक्ताम्^{१४} ।
 सैतेन शास्त्रेन^{१५} विशिष्यतेऽन्वैः कृत्स्नं च वेदाङ्गमनित्यमार्षम्^{१६} ॥३०॥३
 ॥ इति ऋग्वेदप्रातिशाख्ये चतुर्दशं पटलम्^{१६} ॥

अथ पञ्चदशं पटलम्

पारायणं वर्तयेद्^{१७} ब्रह्मचारी गुरुः शिष्येभ्यस्तदनुव्रतेभ्यः ।
 अद्यासीनो दिशमेकां प्रशस्तां प्राचीमुदीचीमपराजितां वा^{१८} ॥३१॥

(१) W omits वा. (२) द्यू- C⁵; प्यू- M C¹I². (३) इन्द्रः W.
 (४) आसत आगमन्तु W. (५) -पूर्व्येण B¹. (६) -ख्या- W. (७) -ये-
 B¹O⁵B³B²B², M.M.; corrected to ने- on the margin in
 C¹; ने- C⁴ I¹C³ M W I², Reg. (८) -तु C⁴. (९) वर्णादिति
 C⁵. (१०) -या W. (११) -दान् C⁴ C⁵. (१२) -मेदे W. (१३) निर्दति
 C⁵ C⁴; निर्दत्य- W M. (१४) -शीक्ताम् W. (१५) C⁴ M I²;
 सैतेन शास्त्रेन Reg.; सैतेन (सैतेन C⁵) शास्त्रेण C⁵ W; नैतेन शास्त्रेण
 B¹C¹C³B³B²B² and M. M.; omitted in I². (१६) The
 colophon in W is : (sio) इति वर्णाचारणदोषपरिहारशीक्षायां द्वितीय.
 आदित्योदय पटलः ।. (१७) -त् C⁴ W.

एकः श्रोता^१ दक्षिणतो निपीदेद् द्वौ वा^२ मूयांसस्तु यथावकाशम्^३ ।

तेऽधीह^४ भोरे इत्यामिचोदयन्ति गुरुं शिष्या उपसंगृह्य सर्वे^५ ॥२॥

स श्रोत्रमिति प्रस्वरति त्रिमात्रः प्रस्वार स्याने स भवत्युदात्तः ।

चतुर्मात्रो वाधपूर्वानुदात्तः^६ परमात्रो वा भवति द्विःस्वरः^७ सन्^८ ॥३॥

अच्येतुरध्यापयितुरेव नित्यं स्वर्गद्वारं ब्रह्म वरिष्ठमेतत् ।

मुखं स्वाध्यायस्य भजेन्न^९ चेतत् संदध्यात्स्वाध्यायगतं परेण^{१०} ॥४॥

प्रचोदितोऽभिक्रमते ययास्य क्रमः परस्ताद्विशितस्तथैव^{११} ।

सर्वोदात्तं त्विह तस्मिन्नष्टकमक्षेप्रयुक्तं द्विरुपस्थितं वा^{१२} ॥५॥ ॥१॥

अभिक्रान्ते द्वेषदे वाधिके वा पूर्वं पदं प्रथमः प्राह^{१३} शिष्यः^{१४} ।

निर्वाच्ये तु^{१५} भोरे इति चोदना स्यान् निरुक्त श्रो^{१६} भोरे^{१७} इति चाम्यनुत्ता^{१८} ।६।

परिपत्रं प्राकृतमू^{१९}भसंवि^{२०} नकारस्य लोपरेकोष्ममात्रम्^{२१} ।

असंयुक्तमृपरं^{२२} रेफसंवि^{२३} विवृत्तिमित्यत्र निदर्शनानि^{२४} ॥७॥

- (१) एक श्रोता C^३C^४ M W. (२) अचोदि (for तेऽधीह) W. (३) -पूर्वानुदात्तः C^४, Berlin MS. 394 (supplied on the margin), cp. उवट also; -पूर्वानुदात्तः the rest. (४) परमात्रो W; कम्पोत्रो C^४. (५) द्विस्वरः W I^१I^२B^३. (६) -ध्यापयितुं W. (७) पु- W. (८) M C^१C^०C^३I^१, Reg., M. M. (९) अक्षैः प्रयुक्तं C^४; अक्षिप्रयुक्तं B^१B^३B^३I^२B^०, M. M., (cp. note by Reg.); द्विप्रयुक्तं W. (१०) -स्थितिं C^४. (११) प्रथमं प्राह W; प्रथमः इह C^५; प्रथममाह C^४. (१२) निर्वाच्ये तु B^१C^४B^३B^३B^३I^२ (I^२ corrects -वि to -तु), M.M.; निर्वाच्येति C^१C^३C^५ M I^१, Reg. (-इति). (१३) श्रो भो C^४I^१W; श्रोरे भोरे B^१ M. -(१४) लोपे W. (१५) -मावः W. (१६) -मपरं C^१ C^४ W; -मृपदं B^०. (१७) I^१ adds विवृत्तिमि-

प्रत्युच्चार्यैतद्वचनं परस्य शिष्यस्य स्याद्भोऽ इति चोदना वा ।
अवेचोदकेषु तु वर्जयेयुरध्यायान्तेषूमथया स्मरन्ति ॥२॥

गुरुः शिष्यस्य पदं^१ नाह^२ मुख्यं समासश्चेदसमासो यदि द्वे^३ ।

एतेन कल्पेन समाप्य प्रश्नं^४ प्रत्याम्नायुस्तं पुररेव सर्वे^५ ॥६॥

तत^४ ऊर्ध्वं संव्रतं^५ संवृतेन प्रविप्रहेयं^६ मृद्ववमहेयं ।

सर्वोदात्तेन च^७ चर्चयेयुः सर्वे इमान्युपस्थापयन्तः पदानि^८ ॥१०॥ ॥२॥

अभ्युत्परा निर्व्युप सं प्रति प्र न्यच्छप्रत्यपा दुः स्वपि पर्यवानु^१ ।

आद्यं स्थितोपस्थितमेकमेवामर्धर्चान्ते कुर्युरथो द्विपंथी^{१०} ॥११॥

च घ हि वेति च सर्वत्र तेषामनेकं चेत्संनिपतेद् द्वितीयम्^{११} ।

समस्यन्तश्च द्विपदाद्यर्चो^{१२} ष्वस्यन्त इतराश्चर्चयेयुः^{१३} ॥१२॥

दक्षिणाय प्रथमं प्रश्नमाह प्रदक्षिणं तत ऊर्ध्वं परीयुः^१ ।

एवं सर्वे प्रश्नतोऽध्यायमुक्त्वा^{१४} ष्वसंगृह्णाविसृष्टा यथार्थम्^{१५} ॥१३॥

(१) पा० W. (२) -हु C^३. (३)मैध I^१. (४) अत M C^४C^५.
(५) सजतं C^४ C^५ W M I^१. (६) -श्व- C^४; -सृ-I^१; -सृ-
corrected to -श्व- in C^१; omitted in C^५. (७) प्रतिप्रहेय I^१;
प्रविप्रहेय C^५. (८) च omitted in W, M, M. (९) न्यष्यन्त्य-
B^१I^१B^१I^१, Reg.; यष्यत्य B^१; न्यत्यष्व- O^१C^३C^४C^५ M W
B^१, M, M. (१०) कुर्युरथो C^४. (११) -पंथो C^४. (१२) -चर्चो
C^५ M (M has a mark of deletion above -च-) B^१, M,
M.; -दपंचो Reg., M, M. (a), I^१; -न्तादंथो W; -पंचो the
rest. (१३) ष्वस्यन्तश्चे- W. (१४) Hiatus is not shown in
any MS.

प्रमत्तृचः^१ पङ्क्तिषु तु द्वचो^२ वा^३ द्वे द्वे च^४ पङ्क्तेरधिष्ठातरेषु^५ ।

एका च सूक्तं^६ समयास्त्वगण्याः परावर्गा^७र्था^८ द्विपदे^९ यथैका^{१०} ॥१४॥

सूक्तस्य शेषोऽहपत्तरो यदि स्मान् पूर्व स गच्छेद् यदि तु द्वचो^७ वा^१ ।

ते पट्टिरध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः^{११} ॥१५॥^६

मोक्ष इत्यर्धर्चं गुरुणोक्तं आह शिष्ये श्यो मोक्ष इत्युचितामृचं च^{१२} ।

अथैके प्राहुरनुमंदिर्त्तन्^{१३} पारायणो प्रवचनं प्रशस्तम्^{१४} ॥१६॥ ॥३॥^{१५}

॥ इति ऋग्वेदप्रतिशाख्ये पञ्चदशं पटलम्^{१६} ॥

अथ षोडशं पटलम्

गायत्र्युष्णिगनुष्टुप्^{१७} च वृद्धती च प्रजापते ।

पङ्क्तिस्त्रिष्टुब्^{१८} जगती च सप्त च्छन्दांसि तानि ह ॥१॥

- (१) I^१ omits तु. (२) द्वचो M. M. (३) न (for च) M. M. (४) WMB^१C^१C^४C^३ (-थोः C^४, -स- for -स्व- C^३)B^३B^३, Reg., M.M.(A १; समयास्तु गण्याः C^६I^१B^३I^२ (I^१ corrects -स्व- to -स्तु), M. M.(cp his note). (५) पदावा- (for परावर्त-) W. (६) -पदै W. (७) द्वचु- O^६. (८) I^३ marks here the end of the वर्ग by ॥१८॥ (=७८). (९) -दि- M. M. (a). (१०) तथैके W., ११) न (for तत्) C^४C^६. (१२) -यथेन C^६; -यणं W. (१३) -स्ताः W. (१४) I^३ here marks the end of the वर्ग by ॥७६॥ (१५) The colophon in W runs thus : (sic) इति ब्रह्मचारी पटलसप्तदश । This पटल is called स्वाध्यायपटल in C^६. (१६) -ष्टुब् च I^१. (१७) -प् O^६.

अष्टाक्षरप्रभृतीनि^१ चतुर्भूयः परं परम्^१ ।
 देवान्यपि^२ च सतैव^३ सप्त चैवासुरायपि^४ ॥२॥
 एकोत्तराणि देवानां तान्येवैकाक्षरादधि^५ ।
 एकावमान्यसुरायां ततः पञ्चदशाक्षरात्^६ ॥३॥
 तानि त्रीणि समागम्य सनामानि सनाम तत्^७ ।
 ए^८ भवत्यृषिच्छन्दस् तथा गच्छन्ति संपदम्^९ ॥४॥
 एवं त्रिप्रकृतीन्याद्दृ युक्तानि चतुरुत्तरम् ।
 ऋषिच्छन्दांसि^{१०} तैः प्रायो मन्त्रः श्लोकश्च वर्तते^{११} ॥५॥ ॥१॥
 तत्पादो यजुषां^{१२} छन्दः साम्नां^{१३} तु द्वावृचां त्रयः^{१४} ।
 गायत्र्यादि जगत्यन्तम् एकद्वित्र्यधिकं तु तत्^{१५} ॥६॥
 आर्षवत्तरसमाहारो ब्राह्मो वर्गः षडुत्तरः^{१६} ।
 अक्षराणि तु षट्त्रिंशद् गायत्री ब्रह्मणो मितौ^{१७} ॥७॥

- (१) परः W. (२) देवान्यपि W; देवान्यपि Reg.; देवान्यपि O^४.
 (३) -वेदा- C^४; -का- C^९. (४) च O^४. (५) -न्या- W. (६) समानानि
 समान तत् I^२. (७) गच्छन्ति B^१I^१C^४ B^९B^९I^२, M.M., Reg.;
 गच्छन्ति MC^१C^९C^९WB^९. (८) त्रिप्रकृ- B^१I^१B^९I^२B^९, M.M.,
 Reg.; त्रिःप्रकृ- (-प्र- corrected to -हृ-)B^९; त्रिप्रकृ- M C^१O^९
 C^४C^९ W, Berlin MS. ६७६ and whit. MS. (cp. Reg.).
 (९) -पादे W. (१०) यजुषा W. (११) साम्ना W. (१२) एकं O^४.
 (१३) च C^९. (१४) मितौ C^४C^९ M W I^२B^९, M. M., Reg.; मत्तौ
 B^१C^९C^९I^१B^९B^९.

यजुषां पळ् चान्त्रिः पद् साम्नां द्वादश संपदि^१ ।^२

ऋषीणां तु त्रयो वर्गाः सप्तका एकधेतरं^३ । ॥८॥

ऋषिच्छन्दांसि^४ गायत्री सा चतुर्विंशत्यक्षरा ।

अष्टाक्षराक्षयः पादाश् चत्वारो वा पळ्क्षराः^५ ॥९॥

इन्द्रः शचीपतिर् बलेन^६ वीळितः ।^७

दुश्च्यवनो वृषा समत्सु सासहिः^८ ॥१०॥ ॥११॥

(१) साम्नो I^२. (२) B^१C^१C^२C^३I^१M add : एकोत्तरो यजुर्वर्गः साम्नो वर्गस्तु द्वयुत्तरः । ऋचां तु अ्युत्तरो वर्गो ब्राह्मो वर्गः पळ्क्षरः ॥ (साम्नो to पळ्क्षरः together with the first पाद of the following stanza supplied on the margin in M). C^४ adds only the first half एको- to द्वयुत्तरः । W reads this spurious stanza after the next line ऋषीणां to -तरं । Cp. Reg. and M. M. (३) सप्तका एकधेतरं C^१ C^२ I^२ (I^२ seems to have corrected एव नेतरे to एकधेतरं), also op. Comm. in B^२B^१ I^२ (before giving the Comm. on the margin, B^३ gives the प्रतीक of this line as ऋषीणां एकधेतरं); सप्तका एकधेतरं W, B^२ (as a different reading on the margin in B^१); सप्तका एव नेतरे C^४ C^३ B^१ I^१ B^३ B^२ (एव B^२; Both in B^१ and B^२ the passage is marked by..... above the line), M. M., Reg.; सप्तका एकधेतरं M. (४) बलेन M. (५) वीळितो M W; वीळितः । B^१ B^२; वीळितो C^१; वीळितः । B^२. (६) समन्थु सासहिः I^२. (७) This stanza is included in the

पञ्चकाः पञ्च पद्^१ वान्त्यः^१ पदपट्^१ तिहिं सा मुरिक्^१ ।

द्वौ वा पादौ चतुष्कश्च^२ पट्कश्चैकत्रिपञ्चकाः^१ ॥११॥

अथा हीन्द्रेति च तृचौ घृतमग्ने तमित्यृचः^३ ।^३

अष्टको^४ दशकः सप्तौ विद्वांसाविति सा मुरिक्^४ ॥१२॥

युवाकु हीति गायत्री^५ त्रयः सप्ताक्षरा विराट् ।

सैषा पादनिचृन्नाम गायत्र्येवैकविंशिका^६ ॥१३॥

पट्कः सप्तकयोर्मध्ये स्तोतृणां विवाचीति ।

यस्याः सातिनिचृन्नाम गायत्री द्विर्दशाक्षरा^७ ॥१४॥^{१०}

preceding Sūtra's Comm in B³ B² I³ B⁴ and not counted separately as a Sūtra, though it is painted red like other Sūtras in B³. Reg. also has omitted it in the text. It is found in all my Text-MSS.

(१) B¹ C¹ C² B² B³ B⁴, M. M. (A); पट्कोत्यः MWC⁴, M. M., Reg.; पट्कोत्यः C⁵ I¹ I² (-ट्का- I², -ट्को- corrected to -ट्का- in I¹). (२) -चतु W. (३) W omits this line. (४) -सौ W. (५) सप्त W; सप्तको B⁴. (६) हीति विडेया W. (७) -सै- C³ C⁴. (८) पट्क- B¹ W. (९) गायत्री दशका-W. (१०) This stanza omitted in C⁴.

पट्कसप्तकयोर्मध्ये स्तुष्ट्यासावातिथिम् ।

पञ्चदशः प्रकृत्यैव व्यूहेनाष्टाक्षरोऽपि वा ॥१५॥ ॥३॥

उत्तरोत्तरिण्यः पादाः पट् सप्ताष्टाविति त्रयः ।

गायत्री वर्धमानैषा त्वमग्ने यज्ञानामिति ॥१६॥

अष्टौ मध्यमः पट् ऋ पकेषामुपदिश्यते ।

स नो वाजेषु पादौ द्वौ जागतौ द्विपदोच्यते ॥१७॥

आद्यान्स्थौ सप्तकौ यस्या मध्ये च दशको भवेत् ।

यत्रमध्या च गायत्री स सुन्व इति दृश्यते ॥१८॥

पञ्चदशः सप्ताक्षरस् तत एकादशाक्षरः ।

एषोष्णिरगर्मा गायत्री वा मे अश्क्यानामिति ॥१९॥

अष्टाविंशत्यक्षरोष्णिक् सा पादैर्वर्तते त्रिभिः ।

पूर्वाविष्टाक्षरो पादौ तृतीयो द्वादशाक्षरः ॥२०॥ ॥४॥

- (१) B¹ C¹ C³ W I¹ B² B³, M.M., M. M. (A); पट्कः C⁴ O⁵ M I² B³ (: supplied above the line in B³).
- (२) यथा added in O⁴ O⁵ M I¹ B² I², M. M.(a, A¹), Reg.; not in the rest. (३) पञ्चदश- Reg; द्वादशः W.
- (४) -त्यैव C⁴ WM. (५) C¹ C³ C⁴ M I¹ B² B³ (I¹ corrects -क्षरस् to -विति), M. M.; -उत्तरोत्तरिण्यः B¹ W B² I², Reg.; -था त्रयः C³. (६) अष्टौ I¹; अष्टौ C³. (७) -र- C³
- (८) आद्यांशे W. (९) C³ B² B³ I² B³, M. M., Reg.; ५ corrected to ३ in I¹; ३ C¹ C³ C⁴ W M B³. (१०) गुया M. (११) च सुन्व to गायत्री omitted in C³. (१२) वर्तते C⁴ M. (१३) -त्यै (for क्ष-) C³. (१४) एषोष्णिरगर्मा to-क्षरः omitted in W

पुरवष्णिक् तु सा तस्मिन् प्रथमे मध्यमे ककुप्^१ ।
 अग्ने वाजस्य तच्चतुः सुदेवः समहेति^१ च ॥२१॥
 ऋचो निदर्शनायैताः परा यास्ता यथोदिताः^१ ।
 सप्ताक्षरैश्चतुर्भिर्द्वे नदं मंसीमहीति च ॥२२॥
 पादैश्नुष्णुभौ विद्यादक्षरैरुष्णिहाविमे^१ ।
 ददी रेक्या इति त्वेषा ककुम्न्यङ्कुशिरा निचूत् ॥२३॥
 एकादशोऽस्याः प्रथम उत्तमश्चतुरक्षाः^१ ।
 एकादशाक्षरौ च द्वौ मध्ये चैकः षडक्षरः ॥२४॥
 उष्णिक् पिपीलिकमध्या हरी यस्येति दृश्यते^१ ।
 ताम्भ्यां परः षडक्षरः प्र या तनुशिरा^३ नाम^१ ॥२५॥ ॥५॥
 आद्यः षड्वाक्षरः पाद उत्तरेऽष्टाक्षरास्त्रयः ।
 अनुष्टुब्गर्भेषोष्णिकसागस्त्येऽस्ति^४ पितुं निवति^५ ॥२६॥^६

(१) सुपहेति C^४. (२) -का-C^४ W. (३) -शिरा W; -शिरा I^१. (४) -गर्भेषो- B^१ C^१ C^३ C^५ W I^१ B^२ B^३ B^५ (cp. also Reg.); corrected to -गर्भेषो- in M; -गर्भेषो- C^४ I^१; -गर्भेषो- M. M., Reg., M. M. (a). (५) सा अगस्त्येऽस्ति C^३ I^१; सागस्त्येऽस्ति C^१ C^३ I^१ B^२ B^३ B^५, M. M., Reg., Berlin MS. 595 (cp. Reg.); सागस्त्येऽस्ति B^१; सा अगस्त्येति C^४, Paris MS., Berlin MS. 394 (cp. Reg.); सागस्त्येति M.; सा अगस्त्ये M. M.(a); आगस्त्ये इ W. (६) The वर्ग ends here in C^१ C^३ I^१ I^१, instead of after the preceding stanza.

द्वात्रिंशदक्षरानुष्टुप् चत्वारोऽष्टाक्षराः समाः^१ ।

कृतिर्द्वौ द्वादशाक्षरावेकश्चाष्टाक्षरः परः^१ ॥२७॥

यस्यास्त्वष्टाक्षरो मध्ये सा पिपीलिङ्गमध्यमा^१ ।

नवको^१ द्वादशो^३ द्वय^४ ना ता विद्वांसेति काविगट्^१ ॥२८॥

तेषामेकाधिकान्वन्त्यौ नष्टरूपा^५ वि पृच्छामि^५ ।

दशाक्षराख्यो विराट् त्रयो वैकादशाक्षराः^१ ॥२९॥

पयमडापदपष्ट्तिस्तु पट्कोऽन्त्यः पञ्च^६ पञ्चकाः^१ ।

मा^७ कस्मै पयू^८ पु भ्रुध्यग्ने तव^९ स्वादिष्टा ता^९ ऋचः^१ ॥३०॥ ॥६॥

चतुष्पदा तु^९ बृहती प्राय^{१०} पट्त्रिंशदक्षरा ।

अष्टाक्षराख्यः पादास्तृतीयो द्वादशाक्षरः^१ ॥३१॥^{११}

पुरस्ताद्बृहती नाम प्रथमे द्वादशाक्षरे ।

उपरिष्ठाद्बृहत्यन्त्ये^{१२} द्वितीये न्यङ्कुसारिणी ॥३२॥

स्कन्धोमीग्युरोबृहती त्रेधेमां^{१३} प्रतिजानते^{१४} ।

त्रयो द्वादशका यस्याः सा होर्ष्वबृहती विराट्^१ ॥३३॥^{१५}

(१) स्मृताः C^१ I^२. (२) नवको C^४. (३) द्वादशो W. (४) -वान्यौ W. (५) -रूपी W; -रूपो I^१; -मी C^४. (६) पद- C^४; पञ्च omitted in I^२. (७) W omits मा. (८) -त्रैता C^४; -ठ ता- M W; -डा I^१, M. M., Reg. (९) -पदा तु B^०; -पादन्तु W. (१०) प्राया I^२. (११) The वर्ग ends here in C^१ C^१ I^१I^२, instead of after the preceding stanza. (१२) -न्त्ये W B^१ B^०, M. M.; -न्ते all the rest. (१३) -ञ्युत्तरो- C^४. (१४) त्रेधेमां C^४. (१५) C^१ omits त्रयो (१६) द्वादशाक्षरा W. (१७) स हो- C^१ W; हो वं- C^४.

महो योऽधीन्न तं मत्सी^१ जानमिदजीजनः^१ ।
 अष्टिनोदशकौ मध्ये विष्टारवृहती युवम्^१ ॥३४॥
 एकागस्त्ये पितुस्तोमे नवाक्षरपदोत्तमा^१ ।
 द्वयोश्चोपेद^५ माहार्षं सर्वे व्यूहे नवाक्षराः^१ ॥३५॥ ॥७॥
 त्रयोदशाक्षरौ च द्वौ मध्ये चाष्टाक्षरो भवेत्^५ ।
 अभि वो वीरमित्येषा सा पिपीलिकमध्यमा^६ ॥३६॥
 नवकाष्ट^७ दश सहैकः परमोऽष्ट च यदि पादाः^{९ १०} ।
 वृहती विषमपदा सा^{११} सनितः सुसनितरुष^१ ॥३७॥
 षड्क्षिरष्टाक्षराः पञ्च^{१२} चत्वारो^{१२} दशका विराट्^१ ।
 आदेशेऽष्टाक्षरौ विद्यात् सोपसर्गेषु नामसु^१ ॥३८॥
 युग्मात्रुष्टाक्षरौ पादा^{१३} वयुजौ द्वादशाक्षरौ ।
 सा सनोवृहती नाम^१ विपरीता विपर्यये^१ ॥३९॥

- (१) म^१ MSS. (२) -वा- B^१, M. M. (३) -मे W. (४)
 -पद- W, -पेदेन- M. (५) भवेत् W I^१ C^१ (C^१ corrects यदि
 to भवेत्) B^१B^१I^१B^१, M.M., Reg.; यदि B^१C^१C^१D^१ M,
 Berlin MS. 595 (cp. Reg.). (६) The वर्ग ends here,
 instead of after the preceding stanza, in I^१ C^१ C^१I^१.
 (७) नवकेष्टी W; नवाष्ट C^१. (८) C^१ omits च; च given
 after यदि in B^१. (९) पादस (without दृष्ट after it) C^१.
 (१०) दशकैः परमेष्टी च यदि पदाः । (for दश to पादाः) W. (११)
 वृहतीति विषमपदा Reg; वृहती विषमपदा W. (१२) चत्वार W.
 (१३) -वाक्षरा- W.

प्रयश्च द्वादशाक्षरा पक्षचाष्टाक्षरः कश्चित् ।

एषा^१ ज्योतिष्मती नाम ततो ज्योतिर्यतोऽष्टकः^१ ॥४७॥

चत्वारोऽष्टाक्षराः पादा पक्षश्च द्वादशाक्षरः ।

सा महाबृहती नाम^१ यवमध्या तु मध्यमे^१ ॥४८॥

सो चिन्तु सनेमि^२ श्रुष्येव^३ क्रोळन्यद्वाग्निनेन्द्रेण ।

नमोवाके बृहद्भिश्च ता ऋचोऽत्र निदर्शनम्^१ ॥४९॥

पञ्चाशज्जगती द्वयूना चत्वारो द्वादशाक्षराः ।

तदस्या बहुलं^४ वृत्तं^५ महापङ्क्तिः पञ्चष्टकाः^५ ।

अष्टको सप्तकः षट्को दशको नवपक्षश्च^६ वा^७ ॥५०॥

महासतोबृहत्त्यर्थे^८ व्यूहयोरेतयोः सह ।

सपाते त्वेति पादान्ते^{१०} देवान्सप्तविंशके^{१३} ॥५१॥

अस्मा ऊ धूमे यदिन्द्र सेहान अमेति षट्^{१४} ।

(१) सैवा W. (२) सनेम C⁴. (३) श्रुमध्वेवा W (४) -ज C³ C⁵.
 (५) -ष्टका C⁴ W. (६) नवको दशश्च C⁴. (७) Instead of
 this line W reads : अष्टाक्षररूपः पादाः क्विद्वादशका द्वौ । (८)
 -र्थे C⁴; द्वेष^१ W. (९) अनयोस् W. (१०) त्विति C⁵. (११) पादातो
 C³. (१२) देव- C⁵, M. M (A), M. M, Bⁿ. (१३) I¹B³I²,
 M. M., Reg. ; सप्तविंशके Bⁿ; सप्तविंशिके C³; सप्तविंशिके the rest
 (C⁴ B³ correct -य- to -शि-) This line is omitted in
 W. (१४) स्ये विपमिति वृत्तः M C¹ (for सेहान षट्).

प्रयश्च द्वादशाक्षरा एकश्चाष्टाक्षरः कश्चित् ।

एषा^१ ज्योतिष्मती नाम ततो ज्योतिर्यतोऽष्टकः^१ ॥४७॥

चत्वारोऽष्टाक्षराः पादा एकश्च द्वादशाक्षरः ।

सा महावृहती नाम^१ यवमध्या तु मध्यमे^१ ॥४८॥

सो चिन्नु सनेमि^२ श्रुष्येव^३ क्लृण्वन्द्वाग्निनेन्द्रेण ।

नमोवाके वृहद्भिश्च ता ऋचोऽत्र निदर्शनम्^१ ॥४९॥

पञ्चाशज्जगती द्वयूना चत्वारो द्वादशाक्षराः ।

तदस्या बहुलं^४ वृत्तं^४ महापङ्क्तिः पञ्चष्टकाः^५ ।

अष्टकौ सप्तकः षट्को दशको नवकश्च^६ वा^७ ॥५०॥

महासतोवृहत्त्यर्थे^८ व्यूहयोरेतयोः सह ।

संपाते त्वेति पादान्ते^{१०} देवान्सप्तविंशके^{११} ॥५१॥

अस्मा ऊ पूमे यदिन्द्र सेहान उपेति षट्^{१४} ।

(१) सैषा W. (२) सनेम C⁴. (३) श्रुमध्वेवा W. (४) —ञं C⁵ C⁶.
 (५) —ष्टका C⁴ W. (६) नवेको दशश्च C⁴. (७) Instead of
 this line W reads : अष्टाक्षरकृत्यः पादाः कश्चिद्वादशका द्वौ । (८)
 —र्थे C⁴; द्वेष^१ W. (९) अनयोस् W. (१०) त्विति C⁵. (११) पादांते
 C⁵. (१२) दैव— C⁵, M. M. (A), M. M., B^o. (१३) I⁴B³I²,
 M. M., Reg. ; सप्तविंशके B^o; सप्तविंशिके C⁵; सप्तविंशिके the rest
 (C⁴ B³ correct —श्च— to —यि—). This line is omitted in
 W. (१४) सूर्ये विपमिति वृत्तः M C¹ (for सेहान षट्).

तमिन्द्रं प्रो पु सुपुम त्रिकद्रुकेष्वया रुचा ।

सखे च स हि शर्धश्च मध्यमो वर्ग उच्यते^१ । ५८॥

आ सु कृतिस्तु प्रकृतिर्ध्रुवं पूर्वा^२ ततस्तु या^३ ।

आकृतिर्यदि ते मात्रा^४ मेपी^५ त्रिकृतिरुच्यते ॥५९॥

संकृतिस्तु न वै तत्र देवो अग्निस्त्वभिकृतिः ।

सर्वस्येत्युत्कृतिस्तत्र^६ तृतीयो वर्ग उच्यते^७ ॥६०॥ ॥६२॥

॥ इति ऋग्वेदप्रतिशाख्ये षोडशं पटलम् ॥

अथ सप्तदशं पटलम्

एवं कृतप्रमायानां छन्दसामुपदिश्यते^१ ।

एकद्वयनाधिका सैव^२ निचृदूनाधिका मुरिक्^३ ॥६॥

(१) ध्रुवपूर्वा C^४; ध्रुवपूर्वा C^५. (२) M C^१C^३ C^५ I^१ I^२ B^३, Reg.; ततः परं C^४; ततः परं B^१ B^२, M. M. B^३ writes ततस्तु या but supplies पर on the margin instead of त या. (३) मात्रा C^१C^३C^५B^३; the rest मात्रा. (४) मेपी C^४; मेपी I^१; मेपी Whitney. MS. (op. Reg.); the rest मेपी. (५) सर्वस्ये- B^१ I^१ B^३ B^२ I^१, Reg., M. M.; सर्वसि- M C^१C^३C^५C^३ B^३. (६) तत्र (for तत्र), B^३. (७) This वर्ग consists of stanzas ५६-६० in B^३, in others of stanzas ५८-६०. But for I^१ and I^२ cp. below. Stanzas ५३-६० form a part of the next पटल in I^१C^३B^३. (८) येव B^३.

तमिन्द्रं प्रो पु सुपुम त्रिकद्रुकेष्वया रुचा ।
 सखे च स हि शर्धश्च मन्वमो वर्ग उच्यते^१ ॥५८॥
 आ सु कृतिस्तु प्रकृतिर् भ्रुवं पूर्वा^२ ततस्तु या^३ ।
 आकृतिर्यदि ते मात्रा^४ मेयी^५ विकृतिरुच्यते ॥५९॥
 संकृतिस्तु न वै तत्र देवो अग्निस्त्वभिकृतिः ।
 सर्वस्येत्युदकृतिस्त्वत्र^६ तृतीयो वर्ग उच्यते^७ ॥६०॥ ॥६१॥
 ॥ इति ऋग्वेदप्रातिशाख्ये षोडशं पटलम् ॥

अथ सप्तदशं पटलम्

एवं ऋक्सप्रमाखानां छन्दसामुपदिश्यते^१ ।
 एकद्वयनाधिका सैव निचृद्नाधिका मुरिक्^२ ॥६॥

(१) भ्रुवपूर्वा C^६; भ्रुवत्पूर्वा C^७. (२) M C^१C^२ C^३ I^१ I^२ B^२, Reg.; ततः परं C^६; ततः परं B^१ B^२, M, M. B^३ writes तस्तु या but supplies पव on the margin instead of त या. (३) मात्रा C^१C^२C^३B^२; the rest मात्रा. (४) मेयी C^६; मेयी I^२; मेयी Whitney. MS. (cp. Reg.); the rest मेयी. (५) सर्वस्ये- B^१ I^१ B^२ B^३ I^२, Reg., M. M.; सर्वमि- M C^१C^२C^३C^४ B^२. (६) तत्र (for तत्र) B^३. (७) This वर्ग consists of stanzas 56-60 in B^३, in others of stanzas 58-60. But for I^१ and I^२ cp. below. Stanzas 53-60 form a part of the next पटल in I^१C^६B^२. (८) सैव B^१.

विराजस्तूत्रस्याद्दुर् द्वाभ्यां या विपये स्थिताः ।

स्वराज एवं पूर्वस्य याः कारश्चैत्रगता ऋचः^१ ॥२॥

याः कारश्चिद् बहुपादास्तु गायत्र्यो हीनतां गताः ।

अक्षरेष्वहुभिस्तास्तु गायत्र्ये उपचारयेत्^२ ॥३॥

ता राद् विराद् सप्राद् स्वत्रशिनी परमेष्ठी ।

प्रतिष्ठा प्रत्नममृतं वृषा शुक्लं जीवं पयः ॥४॥ .

तृप्तमण्योऽशोऽम्भोऽम्बु वार्यापश्चोदकमुत्तमम् ।

देवतं छन्दसामत्र वक्ष्यते तत्र उत्तरम् ॥५॥

अग्नेर्गायत्र्यतोऽपि द्वे भक्ष्या देवतमाहतुः ।

सप्तानां छन्दसामृचौ^३ न पङ्क्तेः^४ सा तु वासवी^५ ॥६॥ ॥६॥

प्राजापत्या^६ त्वत्तिच्छन्दा^७ विच्छन्दा वायुदेवता^८ ।

द्विपदा पौरुषं छन्दो^९ प्राक्षी त्रेकपदा स्मृता^{१०} ॥७॥

एतेनैव क्रमेणैषां वर्णतो भक्तिरुच्यते^१ ।

श्वेतं च सारङ्गमतः पिशङ्गं कृष्णमेव च ॥८॥

नीलं च लोहितं चैव सुवर्णमिव सप्तमम् ।

(१) The वर्ग ends here in I^१ I^२, instead of after the last stanza of the preceding पटल. (२)

गायत्र्या C^३. (३) -ट्-वि- B^१ M C^४ C^५ B^०. (४) षं- C^३C^४C^५.

(५) -पत्याश् C^१ C^३ B^०. (६) -ट्- C^४ B^३ B^०, M. M. (७)

The वर्ग ends here in I^१ I^२, instead of after stanza 6.

(८) नील- C^४.

अरुणं श्यामगौरे च^१ बभ्रु^२ वै^३ नकुलं^४ तथा^५ ॥६॥
 पृथिनवर्णं^६ तु वैराजं^७ निचच्छ^८ चावं^९ पृषद्भुरिक्^{१०} ।
 ब्रह्मसामर्यजुश्छन्दः कपिलं वर्णतः स्मृतम्^{११} ॥१०॥
 मा प्रमा प्रतिमोपमा संमा च चतुरक्षरात् ।
 चतुरुत्तरमुद्यन्ति पञ्च छन्दांसि तानि ह^{१२} ॥११॥ ॥२॥
 हर्षीका सर्पीका^{१३} मर्षीका सर्वमात्रा विराट्कामा^{१४} ।
 द्व्यक्षरादीनि मादीनां वैराजान्यनुचक्षते^{१५} ॥१२॥^{१६}
 अक्षराण्येव सर्वत्र निमित्तं बलवधरम् ।
 विद्याद्विप्रतिपन्नानां पादवृत्ताक्षरेऽङ्गुचाम्^{१७} ॥१३॥
 व्यूहेदेकाक्षरोभावान्^{१८} पादेपूनेषु संपदे^{१९} ।
 क्षौमवर्णैश्च संयोगान्^{२०} व्यवेयात्सदृशैः स्वरेः^{२१} ॥१४॥
 पदाभेदेन पादानां विभागोऽभिसमीक्ष्य तु ।
 छन्दसः संपदं तां तां यां यां मन्येत पादतः^{२२} ॥१५॥

(१) -गौरेव C^४; गौरेण Berlin MS. 595 (cp. Reg.).

(२) C^१ C^४ C^७ M B^७, Reg., M. M., M.M. (A); बभ्रु^२ वै B^१
 C^७ I^१ B^२, M. M.(at); बभ्रुतो B^७; बभ्रुवैतो I^२. (३)
 -कुलं C^१ C^७. (४) -कुल- corrected to -कुल- in B^७. (५)
 सर्पीका occurs after मर्षीका (मा० C^४) in C^४ I^१. (६) -माः
 C^४. (७) The वर्ण ends here in I^२ (not in I^१), instead
 of after stanza 11. (८) -छ- C^७. (९) -च- C^४. (१०) संपदि
 B^१ B^७. (११) पा- C^७.

प्रायोऽप्यौ वृत्तमित्येते पादज्ञानस्य हेतवः^१ ।
 विरोपसनिपाते तु पूर्व पूर्व परं परम् ॥१३॥ ॥२॥
 अनुदात्तं तु पादादौ नीवर्जं विद्यते पदम्^१ ।
 पादादावनुदात्तं तु यदन्यत्तदिदोदितम् ॥१७॥^२
 वरोऽस्वीयक्तसीत्येकं^३ तृचे चाभिष्ट इत्यपि^४ ।
 नेतिपूर्वाणि सर्वाणि^५ मधुच्छन्दस्युत्तमेषु^६ ॥१८॥
 स्तोमशब्दे परेऽप्यायि^७ ऋतशब्दे परे स्त्रिंशत्^८ ।
 द्वे तुराणां यत्पूर्वं^९ तृपन्मरुत्तं चत्तरम् ॥१९॥
 प्रेदं ब्रह्मेति चैतस्मिन् सूक्ते पादोऽस्ति पञ्चमः^{१०} ।
 सर्वानुदात्तः षट्स्यूचवादिशब्दं चतुर्दशः^{११} ॥२०॥

(१) In I¹ also (not in I²), like others, the वर्ग ends here, but it consists of stanzas 8-16, while in others (B¹ etc.) it consists of stanzas 12-16. (२) The वर्ग ends here in I², instead of after stanza 16. (३) तृचे चाभिष्ट इत्यपि C⁴ I¹ (-मी- C⁴) B² B³ I² B⁴, M. M., Reg.; आभिष्ट इति च तृचे B¹ M C¹ C² C³, M. M. (A, a), Berlin MS. 595 and Whitney MS. (cp. Reg.). (४) षोम- C⁴. (५) ऽप्यायि ऋत- I²; यादि ऋत- C⁴; -वायुत- C²; -वायुत- the rest of the text MSS. (६) ऽस्त्रि- C⁴ B³; लि- M. (७) -च- C² C⁴. (८) -मे: C⁵. (९) ऋत्वा- C⁴ M; ऋत्वा- the rest. (१०) च omitted in B¹B²B⁴, Berlin MS. 394 and Paris MS. (cp. Reg.). (११) -दश C⁴; -दश: B¹ B².

पादौ गायत्रवेराजावष्टाक्षरदशाक्षरौ^१ ।

एकादशद्वादशिनौ विद्यात् त्रैष्टुभजागतौ^२ ॥२१॥ ॥४॥

वर्षिष्ठाण्यिष्टयोरेषां लघूपोचममक्षरम् ।

गुर्वेधेतरयोऋञ्चु तद् वृत्तं छन्दसां प्राहुः^३ ॥२२॥^४

एतैश्छन्दांसि वर्तन्ते^५ सर्वाण्यन्यैरतोऽल्पशः ।

एतद्विकारा एवान्ये सर्वे तु प्राकृताः समाः^६ ॥२३॥

एक एकपदैतेषां^७ द्वौ पादौ द्विपदोच्यते ।

ते तु तेनैव प्रोच्येते सरूपे यस्य पादतः^८ ॥२४॥

न दाशतय्येकपदा काचिदस्तीति वै यास्कः^९ ।

अन्यत्र वैमद्याः सैका^{१०} दशिनी मुत्ततो विराट्^{११} ॥२५॥

आहुस्त्वेकपदा अन्ये अध्यासानेकपातिनः ।

अध्यासानपि^{१२} केचिरवाहुरेकपदा इमाः ॥२६॥^{१३}

(१) -य- C^३ B^३. (२) The वर्ग does not end here in I^१.
 (३) -नि- C^३ C^४ B^३. (४) प्राहुश्छन्दसाम् (-हुः छ- I^३, Reg.) for
 छन्दसां प्राहुः I^१ I^३, M. M., Reg. (५) The वर्ग ends here in
 I^३, instead of after stanza 21. (६) संवन्ते C^१. (७) एकपदा
 तेषां C^४. (८) वैयास्कः C^४; वैयक. C^३. (९) अन्यत्र वैमद्याः षैष B^१ I^१
 B^३ B^३ I^१ B^३, M. M., Reg; वैमद्या अन्यत्र षैष M C^१ C^४ C^३
 (वैमद्या C^३); अन्यत्र वैमद्या एष C^४. (१०) अन्ये अ- all. (११) -वा
 एह- C^४. (१२) वे added in B^१ M B^३ B^३, Reg., M. M.;
 struck out in I^३; not added in C^१ C^३ C^४ C^३ I^१ B^३, M. M.
 (nt), Berlin MS. 595 and whitney MS. (cp. Reg.).
 (१३) केचिरवा- all (-वा- C^३ C^४ C^३ I^१).

आ वां मुम्ने असिक्त्रपां द्वे^१ उरो देवाः सिपक्तु नः^१ ।
 पादा एकाधिष्ठाः सन्ति च्छन्दसां चतुरक्षरात् ॥२७॥^३ ॥५॥
 सन्त्यत्रिच्छन्दसां पादा एकोत्कषेण जागतात् ।
 षोडशाक्षरपर्यन्ता एकश्चाष्टादशाक्षरः^३ ॥२८॥^३
 एकादशैव च्छन्दसि^४ पादा ये^५ षोडशाक्षराः ।
 सर्वे त्रिकटुकीयासु नाकुजोऽष्टादशाक्षराः^६ ॥२९॥
 अवर्महोऽविकषेण ज्येष्ठा दाशतयीष्टृचाम्^७ ।
 विकषेण तु पादैश्च स दि शर्ष इति स्मृता^८ ॥३०॥
 अण्विष्ठा^९ बहुपादातां भारद्वाजी पुस्तकमम्^{१०} ।
 अत्रिकषेण^१ सोमरी^२ प्रेष्टम्वादि द्वसीयसी^३ ॥३१॥

(१) असिक्त्र्यां द्वे C^१, M. M.; असिक्त्र्या द्वे Reg; -सिक्त्र्या द्वे C^२
 C^४ I^३ (द्वे supplied afterwards in I^३) B^३ B^० (-क्त्यां B^०);
 असिक्त्र्याम् I^१ M B^२; -सिक्त्र्याम् B^१ C^१; also cp. Reg.
 (२) This वर्ग consists of stanzas 17-27 in I^१, in others
 of 22-27; for I^२ cp. below. (३) The वर्ग ends here
 in I^२, instead of after stanza 27. (४) छंदासि C^१ M I^१;
 छंदसि C^२. (५) ये पादाः (for पादा ये) C^१ C^२. (६) -लो-
 C^१; -ले C^४ B^३. (७) कनिष्ठा C^१ C^४ B^०, Berlin MS. 595,
 Whitney MS. (cp. Reg.). (८) -च- C^१ C^२. (९) C^४
 adds त्. (१०) सोमरी B^१ B^३.

विराजो द्विपदाः केचित् सर्वा आहुश्चतुष्पदाः ।

कृत्वा पञ्चाक्षरान्पादौस् तास्तथाक्षरपङ्क्तयः ॥३२॥ ॥६॥

॥ इति ऋग्वेदप्रातिशाख्ये सप्तदशं पटलम् ॥

अथाष्टादशं पटलम्

बार्हतो बृहतीपूर्वः फकुप्पूर्वस्तु फाकुभः ।

एतौ सतो^३बृहत्यन्तौ प्रगाथौ^४ भवतो^५ बृचौ^६ ॥१॥

त्वमङ्ग प्र प्र वो यहं मा चिद् बृहदु गायिषे ।

बार्हताः फाकुभानाहुस् तं गूर्धय वयम्विति^१ ॥२॥

अनुष्टुब्धे^७ च गायत्र्यावेप आनुष्टुभः स्मृतः ।

विराजावभिसंपन्नः^८ पद्याक्षर्ये^९ स उत्थितः^१ ॥३॥

आकृतिर्व्यपदेशानां प्राय आदित आदितः^{११} ।

गायत्र्यादिस्तु बार्हते प्रायो गायत्रबार्हतः^{१२} ॥४॥

(१) ए- O⁴. (२) तास् C¹ C² C³ B⁴ I⁵, M. M., Reg.;
 वा C⁶; तास् B¹ M I² B³ B⁴ (cp. Reg.). (३) सतो- C⁴.
 (४) प्रगाथो C⁴. (५) -तो I². (६) बृचौ O¹. (७) -म् इ-
 C⁴ B¹ M I². (८) विराजमभि- C⁴, Berlin MS. 595
 and whitney MS. (cp. Reg.). (९) -त्तः C². (१०)
 -क्षये C⁴ I² (I² corrects -क्षये to -क्षये on the margin).
 (११) -स्यु^१प- C², Whit. MS. (cp. Reg.). (१२) प्राये I¹B¹B²,
 M. M. (a), Reg.

गायत्रकाकुमो नाम प्रायो^१ भवति काकुमे^२ ।

श्रीष्णिहस्तूष्णिहापूर्वः^३ षष्ठ्यन्तः षष्ठ्यकाकुमः^४ ॥१॥ ॥१॥

तमिन्द्रं च सुनीयश्च यमादित्यास पत्र च ।

अदान्मे पौरुडुत्स्यरच वा ऋचोऽत्र निदर्शनम्^५ ॥६॥

महासतीवृहत्यन्तो यो महावृहतीमुखः ।

स महाबाह्वतो^६ नाम^७ बाह्वतो वृहतीमुखः^८ ॥७॥

अयो अतिजगत्यन्तो^९ यवमध्योत्तरोऽपि च^{१०} ।

वृद्धिस्तं वो नेमि च वामी वामस्य वा ऋचः^{११} ॥८॥

नहि ते विपरीतान्तो^{१२} मो यु त्वा द्विपदाधिकः^{१३} ।

अनुष्टुब्जगती चैव विरवेवामिरज्यन्तं च^{१४} ॥९॥

द्विपदा वृहती चैव स नो वाजेष्विति स्मृतः^{१५} ।

कर्मपूर्वस्तु को वेद स्मृतः काकुमबाह्वतः^{१६} ॥१०॥ ॥१॥

अनुष्टुम्भोष्णिहं विद्यान् ते म आहुयं आययुः^{१७} ।

१ ते नखाब्धं वृहत्यादिर्^{१८} बाह्वतानुष्टुम्भः स्मृतः^{१९} ॥११॥

(१) प्राये I^१ B^१ B^२, Berlin MS. 394 (cp. Reg.), Reg. (२) गायत्र- (for भवति) C^६ C^६, Berlin MS. 595 (cp. Reg.). (३) महावृहती C^६. (४) अयो इ^१ M B^३ B^३ I^३ B^३, M. M.(a), Reg. (in B^३ B^३ it is marked by the sign =; B^३ also gives जगति- on the margin); जगत्यति- C^१ C^३ C^६ C^६ B^३ I^३, M. M., M. M. (A), Berlin MS. 595 and Whit. MS. (cp. Reg.). (५) रे B^१ B^३. (६) -पत्र- B^३ M C^१ C^६. (७) वा C^३. (८) अ- C^३ C^६. (९) -भो- C^६. (१०) -त्यादि B^१ M C^३ B^३ I^३ B^३; -त्या B^३, -त्यादिर् the rest.

अग्निं वः पूर्यमित्येषोऽनुष्टुप्पङ्क्तिरेव च^१ ।
 यद्भिग्वावो अग्निगू ऋकुप् च त्रिष्टुवेव च^१ ॥१२॥
 यदद्य वामनुष्टुप् च त्रिष्टुप् चैवोपदिश्यते^२ ।
 यत्स्थो दीर्घेति च त्वेष^३ बृहती त्रिष्टुवेव च^१ ॥१३॥
 आ यन्मा वेनास्त्रिष्टुप् च जगती चोपदिश्यते^४ ।
 ता बृधन्नावनुष्टुप् च महासतोमुखैव च^५ ॥१४॥
 जागतस्त्वद्दा अर्भा प्रगाथस्त्रिष्टुबुत्तरः^६ ।
 उत्तरस्त्रिष्टुभस्तस्माज् जगत्युत्तर उच्यते^६ ॥१५॥ ॥ ३ ॥
 त्वमेवाञ्जन च द्वौ द्वौ स घा राजेति च स्मृतौ^७ ।
 त्वन्नस्य पारे रजसो जागतौ त्रिष्टुबुत्तरौ ॥१६॥
 सव्यञ्जनः सानुस्वारः शुद्धो वापि स्वरोऽन्तरम्^८ ।
 व्यञ्जनान्युत्तरस्यैव स्वरस्यान्तर्यं तु पूर्वभाक्^९ ॥१७॥

(१) —पो अनु— M.M., Reg., Berlin MSS. 595, 394;—पानु—
 C^१C^४B^०; —पोऽनु— the rest. (२) त्रिष्टुवेवो— B^१B^२; त्रिष्टुचैवा— C^१;
 जगती चो—C^१. (३) I^१C^४B^२; दीर्घेति च त्वेषो B^१M C^१O^१C^१(त्वेषो ।
 C^१) B^१B^०, M.M., M.M. (A), दीर्घेति च त्वेषा Ber. MS. 595
 and Whit. MS. (cp. Reg. १; दीर्घं इति त्वेषो I^२, M.M. (a);
 दीर्घं इति त्वेष Reg. (cp his note). (४) वेनास्त्रिष्टुप् C^४C^१ (—प.
 C^४); वेना इति त्रिष्टुप् B^१, M.M. (A), Whit, MS. (op. Reg.).
 (५) मुतेति च B^१MB^०I^१ (—मुखा विपट् corrected to —मुखेति च in
 I^१), M. M. (a); —मुतेव च C^१; B^१ —मुखा विपट् (text), मुखैर
 चेति पाठः (margin); M. M. (A) corrects—मुतेव च to —मुखा
 विपट्,—मुतेव च C^१C^४C^१I^१B^१, M.M., Reg. (६) स्वरस्यान्तर्यं O^४.

विसर्जनीयानुस्वारौ मजेते पूर्वमक्षरम् ।

संयोगादिश्च वैवं च^१ सहस्रम्यः परक्रमे^२ ॥१८॥

गुर्वक्षरं जघु इस्वं न चेत्संयोग उत्तरः ।

अनुस्वारश्च^३ संयोगं विद्याद्द्वयञ्जनसंगमम् ॥१९॥

गुरु दीर्घं गरीयस्तु यदि सम्यञ्जनं भवेत् ।

जघु सम्यञ्जनं इस्वं^४ जयीयो व्यञ्जनादते^५ ॥२०॥ ॥ ४ ॥

छन्दस्तुरीयेण समानसंख्या याश्^६ छन्दसोऽन्यस्य भवन्त्यृचोऽन्याः ।

यावत्तुरीयं भवति स्वमासां तावत्^७ पता इतरा भवन्ति ॥२१॥

द्वाभ्यामवस्येत् त्रिपदासु पूर्व पादेन पश्चात्कच्चिदन्यथैतत् ।

मध्येऽवसानं तु चतुष्पदानां^८ त्रिभिः समस्तैरवरैः परैवां ॥२२॥

पञ्च^९ यो द्विशो वा तत उत्तरेण त्रिभिः परैवां विपरीतमेतत् ।

द्विशस्त्रिशो वा परतश्चतुभिः स्यात्पटूपदानामवसानमेतत् ॥२३॥^{१०}

त्रिभिस्तु पूर्व तत उत्तरं स्याद् द्विशस्त्रिशो वा यदि वा समस्तम् ।

द्वाभ्यां पुनः^{११} सप्तपदावसानं द्वाभ्यां च^{१२} मध्येऽष्टपदासु विद्यात् ॥२४॥

(१) संयोगादिश्चैवं B^a. (२) —संख्या याश् I^१ C^१ C^४ C^५ B^१ B^२ I^२, M.M., Reg., Ber. MS. 595 (याः C^५ I^२ and Reg.); —संख्या या Whit. MS., Ber. MS. 394, M.M. (a); —संख्या या M.M. (A); —संख्याया B^१ C^५; संख्या याश् M. (१) श्रुचोम्यः C^४. (३) —वैवं I^२, Ber. MSS. 394, 595. (४) पञ्च^९ या C^१ C^४ C^५. (५) C^५ omits this line. (६) पुः C^५; Whit. MS. corrects पुः to पुनः on the margin; Ber. MS. 595 corrects परः to पुनः or पुः ? (cp. Reg.). (७) ३ C^१ C^५.

अग्निमीळे दतेरिव गायन्त्येतमधीन्त्विति ।
 अयं चर्कं नकिष्टं च नकिदेवा मिनीमसि ॥२५॥ ॥ ५ ॥
 विश्वान्देवान्द्वामदे स क्षपो निष्क सुपुम ।
 नहि वां प्रो पु स हि शर्घस्^१ वा ऋचोऽत्र निदर्शनम्^१ ॥२६॥
 द्वाभ्यां पादेन^२ द्वाभ्यां तु^३ तव त्यत्पञ्चपदाष्टिः ।
 अब्यूहेनातिशक्ती तृतीयः षोडशाक्षरः^४ ॥२७॥
 चतुर्भिस्त्वत् एकेनाग्ने^५ तमघेति च^६ ।
 चतुर्भिस्तु परं द्वाभ्यां तव स्वादिष्टा तच्छ्रयोः^७
 भद्राजाय तच्चतुरधीद् वृक्षा दतेरिव ।
 एतासु न व्यवस्यन्त्येके^८ द्वादशकादिपु^१ ॥२६॥
 प्रसस्तृषः पञ्चकिपु तु दृचो^९ वा द्वे द्वे च पञ्चकेरधि
 एका च सूक्तं समयास्त्वगययाः परावराभ्यां^{१०}

- (१) C^१ C^४ C^६ M B^२, M. M.(A);
 B^३ I^२ B^३, M. M. (a), M. M., Reg. (cp.
 (२) I^१ B^१ add च; it is struck out in C^१,
 M. M., M. M.(a), Reg.; omitted in
 C^६ M, M. M. (A), Whit. MS. and Reg.). (३) एकेन अग्ने M O^६; एकेनाग्ने the
 M.M.(a). (४) -न्ति। एके C^६; -न्ति एते C^६; -न्त्येते ॥
 (५) The वर्ग ends here, instead of
 (६) दृचो M.M. (६) न M.M. (२०) O^१O^२C^४O^५I
 (A, at), Reg., Ber. MSS. 595 and 59;
 (११) The वर्ग ends here, instead of after

सूक्तस्य शेषोऽस्यसो यदि स्यात् पूर्व स गच्छेद्यदि तु दृष्टो वा ।
 ते षष्टिष्याय षषापिषा वा सूक्तेऽसमाप्ते यदि ते समाप्ताः ॥३१॥ ॥३॥
 सर्वाणि भूतानि मनो गतिश्च स्पर्शश्च गन्धारश्च रसाश्च सुर्वे ।
 शब्दाश्च रूपाणि च सर्वमेतत् त्रिष्टुब्जगत्यो समुपैति मच्छया ॥३२॥
 गुर्वक्षराणां गुरुवृत्ति सर्वं गुर्वक्षरं त्रैष्टुभमेव विद्यात् ।
 लघ्वक्षराणां लघुवृत्ति सर्वं लघ्वक्षरं जागतमेव विद्यात् ॥३३॥
 परब्रह्मन्दासां वेद विशेषमेतं भूतानि च त्रैष्टुभजागतानि ।
 सर्वाणि रूपाणि च मच्छतो यः स्वर्गं जयत्येभिरथामृतत्वम् ॥३४॥

॥ स्वर्गं जयत्येभिरथामृतत्वम् ॥३॥

॥ इति ऋग्वेदभातिशाख्येऽष्टादशं पटलम् ॥

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऋग्वेदभातिशाख्यं समाप्तम् ॥

(१) इय- C¹. (२) C⁴ adds तु. (३) य छ- C⁴ C⁶.
 (४) C¹ C⁴ C⁵ I¹ I² B², M. M., M. M. (A, at),
 Reg., Ber. MS. 691; Ber. MS. 595 corrects
 मच्छित्तत्त्वं to मच्छित्तो यः; मच्छित्तः त्यः Paris MS.; मच्छित्तः छः B¹M
 B² B³ C¹ (७ C³). (५) -त- I². (६) ही added in M C¹.
 The last पाद is not repeated in B² B³ and Ber. MS.
 394 (cp. Reg.).

अग्निमीळे दत्तेरिव गायन्त्येतमधीन्त्विति ।

अयं चक्रं नकिष्टं च नकिर्देवा मिनीमसि ॥२५॥ ॥ ५ ॥

विश्वान्देवान्द्वामहे स क्षपो निष्कं सुपुम ।

नहि वां प्रो पु स हि शर्धस्^१ ता ऋचोऽत्र निदर्शनम्^१ ॥२६॥

द्वाभ्यां पादेन^२ द्वाभ्यां तु^३ तव त्यत्पञ्चपदाष्टिः ।

अव्यूहेनाविशकरी तृतीयः षोडशाक्षरः^४ ॥२७॥

चतुर्मिस्तस एकेनाग्ने^५ तमद्येति च^६ ।

चतुर्मिस्तु परं द्वाभ्यां तव स्वादिष्टा तच्छ्रयोः^७ ॥२८॥

भरद्वाजाय तश्चतुरधीद् वृष्ठा दत्तेरिव ।

पतासु न व्यवस्यन्त्येके^८ द्वादशकादिपु^१ ॥२९॥

प्रश्नस्तृचः पङ्क्तिपु तु द्वृचो^९ वा द्वे द्वे^९ च पङ्क्तेरधिकाक्षरेषु ।

एका च सूक्तं समयास्त्वगण्याः पतावराभ्यां द्विपदे यथैका ॥३०॥

- (१) C³ C⁴ O⁵ M B², M. M.(A); शर्धश्च B¹ O¹ I¹ B² I² B², M. M. (a), M. M., Reg. (cp. his note also).
 (२) I¹B¹ add च; it is struck out in C¹. (३) तु I¹B²I²B², M. M., M. M.(a), Reg.; omitted in B¹ B²; च I¹ O¹C⁴ C⁵ M, M. M. (A), Whit. MS. and Ber. MS. 595 (cp. Reg.). (४) एकेन अग्ने M O⁵; एकेनाग्ने the rest. (५) तु Reg., M.M.(a). (६) -न्ति। एके C⁵; -न्ति एते C⁴; -न्त्येते I¹; -न्त्येके the rest.
 (७) The वर्ग ends here, instead of after stanza 31, in I².
 (८) द्वृचो M.M. (e) न M.M.(१०) O¹O²O⁴O⁵I²B¹M, M.M. (A, at), Reg., Ber. MSS. 595 and 591; षम्यासु गण्याः M.M.
 (९) The वर्ग ends here, instead of after stanza 31, in O¹.

सूक्तस्य शेषोऽल्पतरो यदि स्यात् पूर्वं स गच्छेद्यदि तु दृष्टो वा ।
 ते षष्टिरध्याय उपाधिका वा सूक्तेऽसमाप्ते यदि ते समाप्ताः ॥३१॥ ॥३॥
 सर्वाणि भूतानि मनो गतिश्च स्पर्शश्च गन्धाश्च रसाश्च सर्वे ।
 शब्दाश्च रूपाणि च सर्वमेतत् त्रिष्टुब्जगत्यौ समुपैति भक्त्या ॥३२॥
 गुर्वक्षराणां गुरुवृत्ति सर्वं गुर्वक्षरं त्रैष्टुभमेव विद्यात् ।
 कृष्णक्षराणां लघुवृत्ति सर्वं कृष्णक्षरं जागतमेव विद्यात् ॥३३॥
 परब्रह्मन्द्वां वेद विशेषमेतं भूतानि च त्रैष्टुभजागतानि ।
 सर्वाणि रूपाणि च भक्तितो यः स्वर्गं जयत्येभिरथामृतत्वम् ॥३४॥

॥ स्वर्गं जयत्येभिरथामृतत्वम् ॥७॥

॥ इति ऋग्वेदमातिशाख्येऽष्टादशं पटलम् ॥

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऋग्वेदमातिशाख्यं समाप्तम् ॥

(१) इय- C¹. (२) C⁴ adds इ. (३) य इ- C⁴ O⁵.
 (४) O¹ O⁴ C⁵ I¹ I² B², M. M., M. M. (A, at),
 Reg., Ber. MS. 691; Ber. MS. 695 corrects
 भक्तितस्य to भक्तितो यः; भक्तितः त्यः Paris MS.; भक्तितः षः B¹M
 B² B³ C³ (व C⁴). (५) -ति- I². (६) इति added in M C¹.
 The last पाद is not repeated in B² B³ and Ber. MS.
 394 (cp. Reg.).

SUPPLEMENTARY NOTES

(These notes are intended to supplement the Additional Notes given in Vol III. The references are either to Paṭhalas and Sūtras or to Pages and Lines of Vol II of the present edition.)

P. 5, ll 3-4 The stanza द्वे ब्रह्मणी etc. is also found in the Agni-purāṇa I 5

P 8, l 7 On the reading मत्वागस्त्योऽविरिहारं in this passage my Sanskrit note is as follows — ऐतरेयारण्यके तु आगस्त्यमतकथने "तत्परिहृतो मेने" इत्युपलब्धेन 'मत्वागस्त्यो विरिहारम्' इत्येव पाठः समुचितः प्रतीयते । एवं च सति अत्रत्यः पाठः टीकानुसारं स्वीकृत इति मन्तव्यम्.

P 8, l 19 Correct 'this line' to 'these two lines'

P 16, ll. 2 and 3 If the reading शैशिरीवे as adopted by me in St 7 (page 15) is the original one, then the readings शैशिर- (for शिशिर-) in line 2 and शैशिरः (for शारीरः) in line 3 must be taken as the proper ones. These readings are supported by B^a and other MSS, see Appendix I (p. 260), Vol III. शैशिरीव is evidently derived from शैशिर, not from शिशिर.

I 3 Regarding the order of the vowels given in the commentary on this Sūtra, cf. also II 25, 28

I 26 Regarding the question of the doubling of ष or ४ in पाष्प्या it may be worth while to quote here the opinion of two Banaras Vedic Pandits. A Ṛgvedī Pandit of the Darbhanga Veda-Pāṭhaśālā, Banaras, expressed the opinion to me on 20 10 1927 that according to the Ṛgvedic tradition the correct recitation of the word पाष्प्या is पाष्प्या (i. e., द्वौ षकारौ, एको यकारः).

On the same date, Pandit Vidyā Dhara Gauda (later a Mahā-mahopādhyāya), a well known Yajurvedī scholar, expressed the opinion that according to the Mādhyandina Yajurvedhas its pronunciation is पाष्प्या (i. e., द्वाव एका, द्वौ यकारौ).

I 48 I am rather doubtful about the reading of this Sūtra. It is just possible that Uvāta might have read this Sūtra as नासिक्या यमानुस्वाराः or नासिक्ययमानुस्वाराः. The introductory words के ते नासिक्या इत्यस्यामपेक्षायामाह to the commentary of this Sūtra add some weight to this possibility. Cf. also the variants for the commentary on the Sūtra.

I 52 (line 3 of the commentary) On तथा च सति a marginal note in B³ says —द्वयोः स्वरयोर्मध्यं प्राप्येत्यर्थः ।.

I 56 On this Sūtra of the Mahā on I 1, 66-67 and especially —“सर्वनाम्नायं निर्देशः क्रियते, सर्वनाम च सामान्यवाचि । तत्र सामान्ये निर्दिष्टे विशेषा अप्युदाहरणानि भवन्ति ।.....एते खल्वपि निर्देशिकानां चार्ततरका भवन्ति ये सर्वनाम्ना निर्देशाः क्रियन्ते । एते हि बहुतरक व्याप्यते ।”

I 64 On the expression अपरिलोपहेतु, cf. At Br I 4, 5 “अनन्तरित्यै” and its Comm. “अन्तरायो लोपः, तन्नित्यर्थम् ।”.

P 67, ll. 10-11 On छायातपविरोध, see Asahāya's Comm. on the Nārada-Smṛti (p. 3) छायातपविरोधः । यत्रातपस्त्वत्र न च्छाया, यत्र च्छाया तत्र नातपः ।.

II 82 The word स्थिति in the same sense as here is very common in the Brāhmanas, cf. K. Br. XII 7 इति सा स्थितिः; Śatapatha Br XIII 5, 3, 9 पूर्वा त्वेव स्थितिः.

III, 19 On प्रचय or एकभ्रुति cf. Mahā on VI 4, 174 एकभ्रुतिः स्वरसर्वनाम । यथा नपुंसक लिङ्गसर्वनाम ।

III 23 A note in G³ explains this Sūtra as follows परिग्रहे क्रियमाणेऽनार्पान्तादितिकरन्तान्तात्परेषामनुदात्तादीनामक्षराणां तेन इतिकरणेन वा एकाक्षरीकृतादा परेषां न्यासमिच्छं (= च्छ) त्याचार्यो व्याळि () (after this -प्रभृतयः is struck out) तावुदात्तस्वरितौ चेतरो भवतः ।.

P 125, l. 6 Notice that the style तमुपलक्ष्य स वर्ज्यः is rather unusual.

IV 1 A marginal note on this Sūtra in Ber. 714 reads. आस्थापितानां सम्यग्भ्यनेन पूर्वोत्तरतयावस्थितानां स्वर्गाः पूर्वे अविहृता

भवन्ति सर्वाणि न्यञ्जनान्यविकृतान्युत्तरं भवन्ति । सधानमात्रमेव यदेपी क्रियते तदवशगम वेदितव्यम् ।

IV 25 A marginal note in G¹ on this Sūtra reads अत्र ह्रस्वग्रहात् पूर्वसूत्रे दीर्घः प्रत्येतव्यः ।

IV 45 On अच, I would comment as follows अरेकवत् इति विशेषणबलादच. इत्यसमस्त पठन्त च पदमिति न शङ्कनीयम् । 'यन्दस्य' इति विशेष्यस्याच्चेपेण लाभात् । एव एति 'अच.' इत्यविनष्टिक. समस्तो वा निर्देशः।

IV 89 The word शुद्ध is often used as contrasted with रक्त meaning 'nasalised', cf my note on XVIII 32 As such the significance of the term शौदाचर may be explained in the following way

In cases like रशोरिव, तांन्नायस्व or तांश्च the appearance of र्, श् or स् is associated with the preceding nasalised or रक्त sound, cf नकारस्य लोपरेकोष्मभावे पूर्वस्तत्स्थानादनुनासिक स्वर. (IV 80) It is due to this contrast that the सन्धि in cases like वनपंदम्, हरिदचन्द्रः or परिकृष्णम्, where there is no accompanying nasalisation, is called शौदाचर.

P 185, L 7 On उद्गानाम् cf Macdonell's *Vedic Grammar for Students*, 1916 p. 43 foot note 1

VI 24 It can only mean that in the instances of the Sakala Abhinidhana the amount of 'संघारणं सवरणं भुतेभ्य' (VI 17) is more real and longer than in the cases of ordinary Abhinidhana and as such it is long enough even to break up a वृयोग The idea seems to be just opposite to what is stated by the Sūtra न संयोगं स्वरमक्षिर्विहितं (VI 30) in the case of a Svara bhakti

VIII 14 As the word निवृत्त is included in the following Sūtra, its repetition here is to be justified

P 321, ll 6 7 The significance of the passage एहंनस्यात् to प्राप्ते is rather doubtful to me It is therefore to be noted that a marginal note in G¹ on this passage reads ऋनो ह्यन्तमनिकृभ्येति प्राप्ते इति वृत्तिः।

P. 326, l. 2. The reference to the Ait Br passage should be: II. 1, 7

P. 344, l. 2. It is obvious that Parigraha is not required in this alternative, as पदता is already shown in the Krama group. Moreover it is not necessary to have the whole वीरास एतन । इतन मर्यासः। वीरास इतन । एतन मर्यासः in the Krama Text. It is left to option to have either वीरास एतन । इतन मर्यासः। or वीरास इतन । एतन मर्यासः। in the Krama text

P. 346, l. 5. With regard to अनुनासिकभयास्तृतीयम् a marginal note in G¹ reads अपृक्कमेकाक्षरमद्वियोनि यदित्यनवसानायमेव तृतीय-मिति वृत्ति ।.

XI 58 Cf. Ait Br VI 1, 2 अथ यदक्षरशब्दतुरक्षरशो वि तथा छन्दसि लुप्येरन् । बहूनि तथाक्षराणि हीयेरन् । Śaṅkara's comment on this says संहिताकालीनस्य द्वित्वादेरभावात् ।.

XI. 65. Cf. *Mahabharata* (Bombay ed 1908, Śānti parvan, ch 352, 37-38 —

रामादेशितमार्गेण मत्प्रसादान्महात्मना ।
पाञ्चालेन क्रमः प्राप्तस्तस्माद् भूतात्सनावनात् ॥३७॥
वाभ्रव्यगोत्रः स बभौ प्रथमं क्रमपारगः ।
नारायणाद्वरं लब्ध्वा प्राप योगमनुत्तमम् ॥
क्रमं प्रणीय शिष्टां च प्रणयित्वा स गालवः ॥३८॥

This confirms the statement of the R̥g Prāt that the first propounder of the *Krama* was वाभ्रव्य पाञ्चाल. It also shows that his proper name was Gjalava-

Cf also *Vālsyaiana Kama Sutra* I. 1, 8-10 —

महादेवानुचरन् नन्दी सहस्रेणाभ्यायानां पृषफामसूत्र प्रोवाच । तदेव तु पञ्चभिरभ्यायद्यतैरीहालकिः श्वेतकेतुः सचिद्वेप । तदेव तु पुनर्
सप्तभिरधिकरगैर्वाभ्रव्यः पाञ्चालः सचिद्वेप ।.

p. 369, l. 18. Correct—यान् to—नाम् .

XII. 26 The construction of the first half of this stanza may be taken as follows

(सामान्यतः) अनर्थकानां निपातानामर्थवशाज्जिपातनाद् (हेतोः) इतरे सार्यकाश्च (सन्ति) ।

Or,

निपातानामर्थवशाज्जिपातनादनर्थकानाम् (अनर्थकैभ्य इत्यर्थः) इतरे सार्य-
काश्च (= अपि) (सन्ति) ।

P. 380, 1 6 It is to be noted that both P¹ P² read कतरेषां for
द्वतरेषाम्.

P 383, ll. 7 and 10 Correct घोषत्व to घोषदत्व.

P 393, 1 15 P¹ P² read सघातव्यानि for सधितव्यानि

P 396, 1 3 Cf. Ait. Br III 4 6 मन्द्रया वाचा प्रातःसवने
शुचेत् ।

P 403, 1 19. Correct—स्थानात् ना- to स्थानात् अना-, and
स्थानां ना to स्थानाम् अना-.

P. 418, 1. 6. परिवर्त्तितव्यः should be corrected to परिवर्त्तयितव्यः.

XIV 65 Cf. Ait. Ar. II. 3, 6 अकारो वै सर्वा वाक् ।

XIV 69 Cf. Mahā L. 1, 39 and IV 1, 1 नहि दोषाः सन्तीति परिभाषा
न क्तव्या । लक्ष्यं वा न प्रयेयम् । नहि भिन्नैः सन्तीति त्याज्यो नाधिभोयन्ते ।
न च मृगाः सन्तीति यवा नोप्यन्ते । नहि दोषायां लक्ष्यमस्तीति ।

XV. 5 On the Matras of ओ३म् cf. the Atharva-śikhopaniṣad,
the Nāda bandupaniṣad, and the Dhyāna bandupaniṣad

On the third line of this Sūtra, a marginal note in I² reads —
अस्य प्रवक्ष्य चतुर्मासस्य पूर्वमर्धमनुदात्तं भवति । उच्चरार्धमुदात्तं भवति ।

On this Sūtra as well as on XV. 7 and 16 cf. also K. Br. II. 5

P 429, 1 2. On स्थाने cf. A. Ś. II 17, 5 स्थानात्स्थानसंक्रमणे
and its commentary

XV. 13 Cf. K. Br. XXII 5 अर्धचोदनांश्चि ह वा पठानि सूत्रानि
भवन्ति ।

XV 16. On सन्ततं cf. Baudhāyana Dharmasūtra III 9, 5
सन्ततमधीपीठान्तरा ग्यहरेष्वन्तरा विरिजेत् ; and Śatapatha-Bṛh-
hmaṣya VII 4, 2, 20 सन्ततावम्बवच्छिदो ।

P. 503, ll. 11-14 and P. 504, ll. 1-2. The reading of the three stanzas in MS. No. 882 of the *Descriptive Catalogue of Sanskrit MSS. in the Government Oriental MSS. Library, Madras, Vol. II, Vedic literature*, Madras, 1905, is as follows : (sic)

गायत्र्यादीनि छंदांसि सोम आहुतयः पुरा ।
 भान्ति सर्वमिदं कृत्स्नं त्रैलोक्यं सचराचरम् ॥
 घन्यं यद्यस्यमायुष्यं पुण्यं पुष्टिकरं शुभम् ।
 आत्यंतिकं चापवर्गं छन्दसां ज्ञानमुत्तमम् ॥
 छन्दोज्ञानात्परं ज्ञानं नान्यदस्तीति मे मतिः ।
 आदुर्यस्माद् द्विजभेदाः तस्माद्विद्यात्प्रयत्नतः ॥

APPENDIX I

The following notes, based on my partial collation of the MSS concerned, contain evidence regarding—some important readings of the text of the Ṛg Prāt which could not be incorporated either in Appendix I to Vol III or in the foot notes to the text in this Vol. For explanation of the symbols used for the MSS as well as their description, see Introduction to this Vol

INTRODUCTORY STANZAS

H¹ gives all the introductory stanzas Paris 215, Ber 714, and H² contain them together with the वर्गद्वयवृत्ति. They together with their Comm are omitted in G¹. Stanzas 2-8 are omitted in G⁵, Ber 595 and 691, though G⁵ supplies them, with some variants, on the title page in a later hand. G⁶ reads only stanzas 1-3 (the third stanza consists of the two lines beginning with रुधेर् and उभयव्याप्तम् the line श्रध्यात्म- etc being supplied in a later hand) and 9-10

Stanza 2	माद्व्य एव H ¹ G ⁶ माड्व्य एव G ⁵ (later hand)
„ 3	सुताश्च H ¹ श्रुतश्च G ⁵ (later hand) सुतश्च G ⁶ (later hand)
„ 4	षकारो यच्च बल षकारो H ¹ षकारे यच्च बल षकारे G ⁵ (later hand)
„ 8	सपद H ¹ ससद H ² , G ⁵ (later hand)

ṚGVEDA PRĀTISAKHYA

Paṭala	Stanza	
I	10	-पवाद्य G ⁵ G ⁶ , -पवाद्य Ber 691 -पवाद्य: corrected to -पवाद्य Ber 595
„	„	-नुस्वित्वात् Ṛ ⁵ Ṛ ⁶ , Ber 595 and 691
„	„	-नुस्वारान् G ⁵ G ⁶ , -नुस्वारा Ber 691, -नुस्वारा corrected to -नुस्वारान् Ber 595

Paṭala	Stanza	
I	12	निदर्यंनानि G ³ G ³ (G ³ also gives निदर्यंने द्वे on the margin) Ber. 714. निदर्यंने द्वे Ber. 691; निदर्यंने द्वे corrected to निदर्यंनानि Ber. 595
"	12	अवमहेत् G ³ G ³ , Ber. 714, अवमहे तु Ber. 691; अवमहे तु corrected to अवमहेत् Ber. 595.
"	15	अप्रत्याम्नाये G ³ G ³ , अप्तुत्याम्नाये Ber. 691, अप्तु- त्याम्नाये corrected to अप्रत्याम्नाये Ber. 595
"	20	अक्षा विषयंये G ³ G ³ , Ber. 595 and 691.
III	8	भाविनां घर्माः G ³ G ³ , Ber. 714, भाविनो घर्माः Ber. 595 and 691.
"	10	स्वारान् H ¹ G ³ , Paris 215, Ber. 595, 691 and 714. स्वारान् seems to have been corrected to स्वारान् in G ³ .
"	19	स्वाराः H ¹ , Ber. 595 and 691 स्वराः G ³ G ³ , Ber. 714.
IV	5	ता वर्यं—P, Paris 215 तानि वर्यं—H ¹ G ³ G ³ , Ber. 595 and 691, ता वर्यं—corrected to तानि वर्यं— Ber. 714.
VI	10	प्रदयद्यर्थे corrected to प्रकृत्यर्थे Ber. 691. प्रकृत्य- द्यर्थे corrected to प्रकृत्यर्थे Ber. 595

paṭala	Stanza	
XI	3	परं हि पूर्वो Ber 595, 691
"	8	पदव्यवायि G ⁵ G ⁶ , Ber. 595, 691
"	9	आ ततस् G ⁵ G ⁶ , आगतस् Ber 691, आगतस् corrected to आततस् Ber 595
"	13	सोष्मवान् Ber 691, चोष्मवान् Ber 595, चोष्मवान् corrected to सोष्मवान् Ber 394
"	"	—योग Ber 595, 691
"	17	चान्यतरेण Ber 595, 691
"	20	—नयेन्नदेव G ⁵ G ⁶ , —नयेत्तदेव Ber 691, —नयेत्तदेव corrected to नये नुदेव Ber 595
"	22	चाचरेत् Ber 595, 691
"	24	अथोभयेषाम् Ber 595, 691, अथोदयेषाम् G ⁶ , अथोभयेषाम् corrected to तथोभयेषाम् G ⁵
"	28	इष्यते G ⁵ G ⁶ , Ber. 595 and 691
"	30	तदानुरूपं G ⁵ G ⁶ , PP ¹ , Ber. 595, 691
"	32	नोन्नमेत् G ⁶ , Ber 595, नोन्नमेत् corrected to नोन्नमेत् in G ⁵ and Ber 691 Reg however refers to नोन्नयेत् as the reading of the Berlin MSS
"	33	पृथक्त्वैर् G ⁵ G ⁶ , Ber 595 and 691
"	35	प्रसिद्धयतो सिद्धि—G ⁵ G ⁶ , Ber 595, प्रसिद्धयतः सिद्धि— Ber 691
"	37	यथा त्रिभिः G ⁵ G ⁶ , Ber 595 and 691.
XII	5	सघातु P ¹ , Ber 595, 691, स घातुः Paris 215, स्वघातुः P
XIII	6	वचनो Ber 595, 691, G ⁶ , वयो corrected to वचनो G ⁵ .
"	18	वृत्तिनेति G ⁶ P ¹ , Ber 595 and 691, वृत्तिमेति corrected to वृत्त्युपैति on the margin in G ⁵ ,

- वृत्त्युपैति P, -वृत्त्युपैति corrected to वृत्तिमेति in Ber 394
- XIII 20 द्वे मात्रे Ber 595 (द्वि corrected to द्वे in 595) and 691, G⁵ G⁶.
- XIV 5 आदेशे Ber 595 and 69, आदेशे corrected to अदेशे G⁵.
- " 6 घारणं G⁵ G⁶, चारणं Ber. 595 and 691
- " 7 प्रथमं Ber 595 and 691, G⁵ G⁶
- " 11 अविभ्रमान् P¹, Ber 595 and 691.
- " " परिपादयति Ber 691, परिपातयति (with *margin* correction of -त्त-to-द-) Ber. 595.
- " 13 पुरुषंति G⁵, Ber. 595, पुरुषति G⁵, Ber. 691.
- " 14 वैषद्वे च G⁵ G⁶, वैषद्व च Ber. 595 and 691 (595 corrects वैषद्वे च to वैषद्व च); वैषद्वेति Paris 215.
- " " च हृदम्ययेति च G⁵ G⁶, Ber. 595 and 691.
- " 18 अत्के Ber 595, 691, अत्के (also अत्क्यद् on the margin) G⁵. अद् G⁵.
- " 23 अरक्रमं Ber. 595, 691.
- " 28 अत्तरेषां Ber. 595, 691; अत्तरेषां P G⁵ G⁶, Paris 215.
- " 30 शैतेन शास्त्रेणं Ber. 595, 691; शैतेन शास्त्रेणं Paris 215, शै (corrected from शै) तेन शास्त्रेण G⁵; शैतेन शास्त्रेण G⁶.
- XV 3 पूर्वोनुदात्तः Ber. 595 and 691,
- " 5 अक्षैः प्रयुक्तं Ber. 595 and 691.
- " 6 निर्वाच्येति G⁵ G⁶, Ber. 595 and 691.
- " 10 संततं अक्षरैरेण Ber. 595 (मात्र-595), 691, G⁵ (-तृ- corrected to -तृ-), G⁶.
- " 12 द्विपदार्थचौ H⁵, Ber. 595, 691; द्विपदार्थचौ P= 215.

- XV 14 त्वगण्वाः H¹, Ber 595 and 691
- XVI 4 गङ्गति G⁵ G⁶, Ber 595 and 691
- ” 5 त्रिप्रभृती- G⁵ G⁶, Ber 595 and 691
- ” 7 मिता G⁵ (corrected from मता), G⁶, Ber 595 and 691, Paris 215
- ” 8 After सपदि, the stanza “एकोत्तरो यजुर्वर्गं साम्नो वर्गस्तु द्युत्तरः । श्रुचां तु व्युत्तरो वर्गो ब्राह्मो वर्गः षड्युत्तरः ॥” is read in H¹ G⁵ G⁶ P P¹P², Ber MSS 595 and 691 Omitted in Paris 215
- ” , एकधेतरे P, एव नेतरे G⁶ G⁶ H¹, Ber 595 and 691, Paris 215 , इव नेतरे P¹ P²
- ” 43 वैराजजागतैः पादैर् P P¹ P², Ber 595, 691 , वैराजजागतौ पादौ Paris 215
- ” 51 एनयोः सह Ber 595, 691.
- ” ” सपाते H¹, Ber 595, सपादे Ber 691
- ” , त्वेति पादातो H¹, त्वेति पादावे Ber 595 (-तो corrected to -ते), 691(त्वि-corrected to त्वे-).
- ” ” दैववान् सप्तविशिके Ber 595 and 691 दैववान् सप्तविशिके H¹
- ” 59 मेघा Ber 595, 691
- ” 60 सर्वमित्यु- Ber 595, 691
- The 16th Paṭala in G⁶ and H¹ ends after stanza 52 (अस्मा ऊ etc) It ends after stanza 60 in G⁵ H¹, Paris 215, Ber 595 and 691
- XVII 25 वैमद्या अन्यत्र G⁵ (G⁶ seems to correct it to अन्यत्र वैमद्या) G⁶, Ber 691 Ber 595 corrects वैमदप्याया अन्य to वैमद्या अन्यत्र; अन्यत्र वैमद्या Paris 215, Ber 394
- ” 26 अन्ये त्वभ्यासान् Ber 595 (अभ्या-corrected to त्वभ्या-), 691, अन्ये अभ्यासान् G⁵ G⁶, Paris 215, Ber. 394

- XVII 26 अपि केचित् Ber 595, 691, H¹ G⁶, G⁶ adds-
ये after अपि on the margin, अपि ये केचित्
Paris 215, Ber. 394
- XVIII 3 विराजावभि- G⁵ G⁶, Paris 215, Ber 394, विरा-
जमभि- Ber 595, 691
- ” 8 अयो अति- Paris 215, Ber 394, P, जगत्पति-
H¹ G⁵ G⁶, Ber 595 and 691
- ” 11 बृहत्यादिवाहंतो P¹ G⁵ G⁶, Ber 394, बृहत्या-
दिवाहंता- P, Ber 595, 691, बृहत्यादिवाहंता-
Paris 215
- ” 13 दीर्घेति च त्वेप G⁵ P¹ दीर्घं इति त्वेपा P, Ber 394,
Paris 215, दीर्घेति च त्वेपा Ber 595, 691, दीर्घेति
च त्वेपो G⁶
- ” 30 त्वगण्याः G⁵ (also has तु for ह्व- as another
reading), G⁶, Ber 595, 691
- ” 34 भक्तितो यः G⁵ G⁶, Ber 595 (-तस्स- corrected to-
-तो यः), 691

APPENDIX II

REGARDING THE NAMES OF THE PAṬALAS.

As already shown in the Introduction (see p 73) Uvaṭa sometimes refers to the different Paṭalas by their specific titles, mostly based on their subject matter. It would suggest an old tradition of naming all the Paṭalas in that way. Though the colophons of the Paṭalas in Uvaṭa's commentary are mostly silent on this point, there is MS evidence in support of that tradition. It would be interesting to collect available evidence in the following

Number of the Paṭala.	Name according to Uvaṭa (refer to colophon, unless otherwise specified)	Name according to other MS evidence
I	परिभाषा (पटलम्)	सहापटलम् (C ⁴), परिभाषापटलः (W)
II	सहितापटलम्	संचिपटलम् (C ⁴), सहितापटलः (W)
III	स्वरपटलम्	स्वरपटलम् (C ⁴), स्वरपटलः (W)
IV (IV up to stanza 35 & then V till the end acc to W)	सचिपटलम् (B ⁿ only)	व्यञ्जनसचिपटलम् (C ⁴), IV-स्वरपटलः (W) V-लौपागमविकारपटलः (W)
V (VI acc to W)	नतिपटलम् (B ⁿ only)	पदव्युत्पत्तविवेकपटलम् (C ⁴), नतिपटलः (W)
VI (VII acc to W)	—	क्रमसङ्गस्यपिविरोपरटलम् (C ⁴), द्विचयनपटलः (W)

VII	—	षामवरासधिपटलम् (C ⁴), दीर्घद्वल्वपटलः (W)
(VIII acc. to W)		
VIII	—	अन्तःपादविग्रहपटलम् (C ⁴), दीर्घपटलेषु द्वितीयः (W)
(IX acc to W)		
IX	—	—(C ⁴),
(X up to stanza 10 and then XI till the end in W)		X—दीर्घपटलेषु तृतीयः (W)
X	क्रमपटलम्	—(C ⁴),
(XII in W)		क्रमपटलम् (W)
XI	क्रमहेतुर्नाम पटलम्	—(C ⁴),
(XIII in W)	क्रमहेतुक पटलम् (B ^a)	क्रमहेतुपटलः (W)
XII	सीमापटलम्	—(C ⁴),
(XIV in W)	(see also Comm on II. 1)	सीमापटलः (W)
XIII	शिद्धापटलम्	—(C ⁴),
(XV in W)		शिद्धाया प्रथमः पटलः (W)
XIV	शिद्धापटलम् (acc to Comm on XIII 22)	—(C ⁴) वर्णोच्चारणदोषपरिहारशिद्धायां द्वितीयः पटलः (W)
(XVI in W)		
XV	श्रौंकारपटलम्	स्वाध्यायपटलम् (C ⁴),
(XVII in W)	(according to Comm on XVIII 58)	अभ्ययनघमस्त्रिय पटलम् (G ¹), ब्रह्मचारिपटलः (W)
XVI	—	—(C ⁴),
(XVIII in W)		XVIII—छन्दोविचितौ प्रथमः पटलः (IV)
The Pr _{at} . also ends here in W)		
XVII	—	—(C ⁴)
XVIII	—	—(C ⁴)

APPENDIX III

REFERENCES TO THE RGVEDA SAMHITĀ OR ITS PORTIONS (INCLUDING KHILAS ETC) AS SUCH.

The Rg Prat refers to the Rgveda Samhitā or its portions (including Khilas etc.) as such in many places as shown in the following

(The references are to the Paṭalas and Sūtras)

I 57 ...प्रैषान् ।	XI 45 ...ययासहितम्...।
I 87 स्तः प्रागायम् ।	XI 47 ...आर्षी...।
II 1 सहिता...।	XI 58 ...अनार्ष्यविलोपः...।
II 35 ...सहिताया...।	XI 59 ...आर्ष्या ...आर्ष्य- विलोप ...।
II 52 ...आर्ष्याम् ।	
II 56 आर्ष्याम्...।	XI 66 .. पदसहिताविदः...।
II 62 ...लुशादवाक् ।	XI 69 ...ध्रुतेः... (?)
II 63 गीतमे ।	XI 71 .. शृग्यजुषां...।
II 65 परच्छेपे ...।	XIII 28 ...शृजु ...।
II 66 ...अत्रिपु ।	XV 32 ...उचितामृच... (?)
II 69 ...वासिष्ठ...।	XV 33 ...अनुसहित...।
IV 90 मेघातिथौ...।	XVI 36 ...अगस्त्ये...।
IV 94 अगस्त्ये दशमे च मण्डले	XVI 50 ...अगस्त्ये...।
VII 34 ...भरद्वाजे...।	XVI 87 . दाशतयीषु...।
VII 41 शुनःशेपे . ।	XVI 88 .. सुमेपजे ।
VII 55 ...वामदेवे ...।	XVII 29 वशे ...।
VIII 22 ...कौत्सवैमदम् ।	XVII 3 मधुच्छन्दसि... ।
VIII 26 ...वृषाकपौ ।	XVII 39 .. शृजु...।
VIII 36 ...सहिताकाले ।	XVII. 42 .. दाशतयी...।
X 6 ...ययासहितम् ।***	वैमदाः ...।
XI 1 ...आर्ष्यलोपेन ...।	XVII 45 . त्रिकद्रु क्रीयासु ना- कुलः...।
XI 18 ...आर्ष्यनुमहः ।	
XI 20 ...आर्षी...।	XVII 46 ...दाशतयीषु...।
XI 33 ...अनुसहित...।	XVII 48 ...भारद्वाजी...।
XL 44 ...अनुसहित...।	XVII 49 ...सौमरी...।

APPENDIX IV

REGARDING THE METRICAL STYLE OF THE PRĀTISĀKHYA

Unlike the other Prātiśākhya, the Rg Prāt is exclusively composed in the metrical form. In spite of this fact it has wonderfully maintained the spirit of a Sūtra work and has been commented upon as such. But, for this very reason, it also inevitably suffers from a few drawbacks as shown below.

In the following cases the logical sequence of the Sūtras is obviously disturbed owing to the exigency of the metre. —

IV 15 (cf Uvaṭa वरागमानीत्यस्याप्यत्र योगो युक्त रूपः । छन्दोमङ्ग-
मयादक्षस्तादुक्तः);

IV 20 (it should really come after IV 23)

IV 93 (it should really come after IV 91),

VIII 27 (it should really occur after VIII 23)

IX 16 (it should really follow IX 13),

IX 17 (it should really come after IX 12)

IX 34 (it should occur before IX 33)

XVI 85 and 86 (see my note in the Additional Notes, Vol.

III)

Unnecessary words are sometimes quoted as attached to Vedic words or word-groups given in the Sūtras. In their connection, cf. Uvaṭa's remarks on II 77 अत्र तेषां विशेषणपदानामुदाहरणानि न विद्यन्ते तेषां छन्द.परिपूर्तिः फलम् । The same remarks apply to other unnecessary words sometimes occurring in the Sūtras e. g. cf Uvaṭa on I 39 द्वाविति पादपूरणः, प्रथममद्भवाविति द्विवचनेनैव द्वित्वस्याभि-
हित्वात् ।

The Prātiśākhya is full of round-about expressions like द्विवचोऽन्तमाजः (I 71), उचमौ च द्वौ स्वरो (II 25), महाप्रदेशम् (XI 42), अनार्धविलोपः (XL 58), and constructions against the proper sequence of words (e. g. I. 26 च परक्रमे द्वे). There are other irregu-

larities also to be found, e, g [cf Uvaṭa on IV. 37 : मित्रक्रमः संधि-
शब्दो द्रष्टव्यः |. All this is obviously due to the metrical style of
the work. It would be too much to say at this stage that the Prāti-
śākhyā, as we have it now, is not in its original form. But there
is no doubt that while reading through the Prātiśākhyā one has
to bear in mind the inevitable consequences of its being in the
metrical form.

APPENDIX V

RELATION OF THE R̥GVEDA-PRĀTISĀKHYA TO OTHER TEXTS.

1. THE ATHARVAVEDA-PRĀTISĀKHYA.

<i>Atharvaveda-Prātisākhya</i> (Śaunakiya Caturādhyāyika)	<i>R̥gveda-Prātisākhya</i>
प्रथमान्तानि तृतीयान्तानीति शौन- कस्य प्रतिज्ञानं न वृत्तिः । (११८)	तस्मादन्यमवसाने तृतीयं गार्ग्यं स्वर्गम् । (११५)
द्वितीयचतुर्थाः सोष्माणः । (११९०)	प्रथमं शाकटायनः । (११६)
उचमा अनुनासिकाः । (११९१)	युग्यो सोष्माणो । (११९३)
श्रासोऽधोपेध्वनुप्रदानः । नादो घोष- वत्स्वरेषु । (११९२-१३)	अनुनासिकोऽन्वयः । (११९४)
मुखे विशेषः करणस्य । (११९८)	श्रासोऽधोपाणान् । इतरेषां तु नादः । (१३४४-५)
नासिक्यानां नासिका । (११२६)	तद्विशेषः करणम् । (१३१८)
अनुनासिकानां मुखनासिकम् । (११२७)	नासिक्यान् । नासिक्यमनासुस्वारान् । (११८७-४८)
ईपत्सृष्टमन्तःस्थानान् । (११३०)	रक्तो वचनो मुखनासिकाम्यान् । (१३१२०)
संसृष्टरेकमृवर्षान् । (११३७)	दुःसृष्टे तु प्राग्वकाराद्यदुर्गाम् । (१३११०)
सलकारम् लृवर्षान् । (११३६)	रेकोऽस्त्युकारे० । (१३१३८)
सन्वद्यरायि संसृष्टवर्षानि० । (११४०)	तस्यैव छद्मभावे ... लृघारः । (१३१३५)
म्यञ्जनविपारख्यमभिनिधानः पीडितः	सम्भानि संव्यवसायदुरेके० । (१३१३८)
सप्ततरो हीनधातनादः । स्वर्गस्य	अभिनिधानं कृतकैरितानां स्वर्गान्त- स्थानामवनाय रेकम् । संघार्यं संव- र्यं भ्रुतेषु स्वर्गोदयानाम् । अग्नि
स्वर्गोऽभिनिधानः । पदान्तावमह-	

योश्च । लकारस्योष्मसु । (१।४३-४६)	चावसाने । लकार ऊष्मस्वपि शाक- लेन । (६।१७-१८, २०)
अतोऽन्यत्संयुक्तम् । (१।४९)	असंयुक्तं शाकलम् । (६।२४)
ह्रस्वं लघ्वसंयोगे । (१।५१)	लघु ह्रस्वं न चेतसंयोग उच्चरः । (१८।३८)
गुर्वन्यत् । (१।५२)	गुरु दीर्घम् । (१८।४१)
परस्य स्वरस्य व्यञ्जनानि । (१।५५)	स्वरान्तरे व्यञ्जनान्युत्तरस्य । (१।२३) व्यञ्जनान्युत्तरस्यैव स्वरस्य० । (१८।३३)
एकमात्रो ह्रस्वः । द्विमात्रो दीर्घः । त्रिमात्रः ङुतः । (१।५६, ६१-६२)	मात्रा ह्रस्वः । द्वे दीर्घः । तिस्रः ङुत उच्यते स्वरः । (१।२७, २६-३०)
कृपे रेफस्य लकारः । (१।६४)	घातो स्वरः कल्पयताव् लुकारः । (१३।३५)
अश्मे युष्मे त्वे मे इति चोदात्ताः । अमी बहुवचनम् । (१।७७-७८)	अश्मे युष्मे त्वे अमी च प्रगृह्याः । (१।७३)
स्वरोऽक्षरम् । (१।६३)	उभये त्वक्षराणि । (१।१६)
श्रान्तयेथ वृत्तिः । (१।६५)	असावमुमिति तद्भावमुक्तं यथान्तरम् । (१।५६)
व्यञ्जनान्यव्यवेतानि स्वरैः संयोगः । (१।६८)	संयोगस्तु व्यञ्जनसंनिपातः । (१।३७)
पूर्वस्वरं संयोगाविधातश्च । (१।१०४)	न संयोगं स्वरभक्तिर्विद्वन्ति । (६।३५)

उच्चमा उच्चमेपु । (२।५)	उच्चमानुच्चमेपूदयेपु । (४।३)
न सस्पदीष्ट । (२।५८)	सस्पदीष्ट । (४।५८)
अत्र नान्युपधस्य पकारः । (२।८१)	नाभ्युपधः सकारः पकारम्० । (५।१)

प्रगृह्याश्च प्रकृत्या । (१।३३)	प्रकृत्या प्रगृह्याः । (२।५१)
समानाक्षरस्य सवर्णे दीर्घः । (१।४२)	समानाक्षरे सस्थाने दीर्घम्० । (२।१५)
अवर्णस्यैरण्यं एकारः । उवर्ण ओकारः । (१।४८-४५)	इकारोदय एकारमकारः षोदयः । सया, उकारोदय ओकारम् । (२।१६-१७)

एकारैकारयोरैकारः । श्रोकारौकारयो-	परेष्वाकारमोजयोः । श्रोकारं युग्मयोः ।
रौकारः । (३।५०-५१)	(२।१८-१९)
श्रुकाररेफपकारेभ्यः समानपदे नो णः ।	श्रुकाररेफपकारा नकारं समानपदेऽ-
(३।७५)	वपृह्ये नमन्ति० । (५।४०)
भानोश्च । (३।८७)	भानुशब्दे । (५।४९)
व्यवाये शसलैः । (३।९३)	तथा शकारसकारव्यवेत० । (५।४४)
चटतवर्गेश्च । (३।९८)	न मध्यमे स्पर्शवर्गोर्व्यवेतम् । (५।४२)
क्रमाध्ययनं	संहितापददाढ्यायम् ।
(४।१०८)	श्रुतोऽप्युग्यजुषां च वृंहणं पदैः स्वरे-
	श्च० । (१।१७१)

2. THE TAITTIRIYA-PRĀTISĀKHYA.

Taittiriya-Prātisākhya

Rigveda-Prātisākhya

पराश्रतस्रोऽन्तस्थाः । (१।८)	चतस्रोऽन्तस्थास्ततः । (१।९)
(एकवर्णः पदम्, आद्यन्तवच्च ।	पदं पदान्तादिवदेकवर्णं० । (२।६)
(१।५५)	
सवृते कथंते नादः क्रियते ।	***कथंते स्ये विवृते सवृते वा ।
विवृते श्वासः । (२।८-५)	आपद्यते श्वासातां नादतां वा ।
	(१।३१)
ता वर्णप्रकृतयः । (२।७)	ता वर्णानां प्रकृतयो भवन्ति ।
	(१।३३)
श्रुणोष्येणु श्वासः । (२।१०)	श्वासाऽऽधोपास्याम् । (१।३४)
तत्र पूर्वं पूर्वं प्रथमम् । (५।३)	श्रानुपूर्व्येण सन्धीन् । (२।७)
तकारश्चकारं श्चक्षरः । (५।२२)	तालव्येऽधोप उदये चकारम् ।
	(८।११)
मकारः स्पर्शपरस्तस्य सस्थानमनुनासि-	विस्थाने स्पर्श उदये मकारः सर्वेपाने-
कम् । (५।२७)	चोदयस्योच्चमं स्वम् । (८।६)
श्रन्तस्थापरश्च सर्वर्णमनुनासिकम् ।	श्रन्तस्थानु रेकरजं परानु तां तां
- न रेकरः । (५।२८-२९)	पदादिष्वनुनासिकी तु । (४।७)

अथ प्रथमः । उच्चमपर उच्चमं सवर्गो- यम् । तृतीयं स्वरधोपवत्परः । (८।१-३)	धोपवत्परः प्रथमास्तृतीयान् स्वान् । उच्चमानुच्चमेपूर्द्वेषु । (४।२-३)
ऊष्मपरोऽधोपपरो लुप्यते० (विसर्जनीयः) । (६।१)	ऊष्मपयोधोपोदये लुप्यते० । (४।३६)
ह्रस्वपूर्वो ङकारो द्विवर्ण्यम् । नका- रश्च । (६।१८-१६)	पदान्तीयो ह्रस्वपूर्वो ङकारो नका- रश्च क्रामत उत्तरे स्वरे । (६।१५)
अथैकमुमे । (१०।१)	...एकमुमे० । (२।१५)
दीर्घं समानाक्षरे सवर्णपरे । (१०।२)	समानाक्षरे सत्याने दीर्घम्० । (२।१५)
अथावर्णपूर्वे । इवर्णपर एकारम् । उवर्णपर ओकारम् । एकारैकात्- पर ऐकारम् । ओकारौकारपर औकारम् । (१०।३-७)	इकारोदय एकारमकारः सोदयः । तथा उकारोदय ओकारम् । पेरध्वैकारमोजयोः । औकारं युग्मयोः । (२।१६-१६)
श्रुकारैकारपूर्वो नकारो णकार समानपदे । (१३।६)	श्रुकारैफपकारा नकारं समानपदे० नमन्ति । (५।४०)
रेफात्परं च । (१४।४)	परं रेफात् । (६।४)
प्रथम ऊष्मपरो द्वितीयम् । (१४।१२)	ऊष्मोदयं प्रथमं स्यर्णमेके द्वितीयमाहुर० (६।५४)
व्यञ्जनं स्वराङ्गम् । तत्परस्वरम् । अक्ष- सितं पूर्वस्य । (२१।१-३)	व्यञ्जनान्युत्तरस्यैव स्वरस्यान्त्यं द्व पूर्व- भाक् । (१८।३३)
मन्द्रमध्यमताराणि स्थानानि भवन्ति । (२२।११)	त्रौणि मन्द्रं मध्यममुच्चमं च स्था- नानि० । (१३।४२)
गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च ।	गुरुत्वं लघुता साम्यं ह्रस्वदीर्घप्लुतानि च ।
लोपागमविकाराश्च प्रकृतिविक्रमः क्रमः ॥	लोपागमविकाराश्च प्रकृतिविक्रमः क्रमः ॥
स्वरितोदात्तनीचत्वं द्वासो नादोऽऽनेव च ।	स्वरितोदात्तनीचत्वं द्वासो नादस्तथोभयम् ।
एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥ (२४।५)	एतत्सर्वं तु विज्ञेयं छन्दोभाषामधीयता ॥ (वर्गद्वयवृत्ति ५-६)

क्रियावाचकमाख्यात-

मुपसर्गो विशेषकृत् ।

सत्त्वाभिधायकं नाम

निपातः पादपूरणः ॥ (८।५४-५५)

क्रियावाचकमाख्यात-

मुपसर्गो विशेषकृत् ।

सत्त्वाभिधायकं नाम

निपातः पादपूरणः ॥ (१२।२५)

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WORKS

by

Dr. Mangal Deva Shastri

[In Sanskrit]

- (१) ऋग्वेदप्रातिशाख्यम्, उवदाचार्यकृतभाष्येण सहितम् । ८॥१॥
(२) प्रबन्धप्रकाशः । (संस्कृतनिबन्धात्मकः) प्रथमो भागः । नवमं
संस्करणम् ३॥
(३) प्रबन्धप्रकाशः । द्वितीयो भागः, ऐतरेयब्राह्मणपर्यालोचनेन सहितः । ३॥
(४) सरलप्रबन्धप्रकाशः । १॥१॥
(५) न्यायसिद्धान्तमाला । (द्वी भागो) । १॥१-॥
(६) उपनिदानसूत्रम् (सामवेदीयम्) । १॥
(७) उपेन्द्रविज्ञानसूत्रम् (वेदान्तः) । १॥
(८) आश्वलायनश्रौतसूत्रम् (सिद्धान्तिभाष्यसहितम्) (द्वी भागो)
(९) आर्यविद्यामुधाकरः । १०॥
(१०) भारतीयसंविधानस्य (उत्तरार्धस्य) संस्कृतानुवादः ।
(११) ऐतरेयारण्यक-पर्यालोचनम् ३॥
(१२) जीवन-ज्योतिः ३॥१॥

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- (१५) भाषाविज्ञान (अथवा ब्रह्मनाम्नक भाषाशास्त्र), पंचम संस्करणम् ६॥
(१६) भारतीय आर्यधर्म की प्रगतिशीलता (भारतीय संस्कृति के
विकास का विवेचनार्थक अध्ययन) १॥

- (१७) मिता (= प्रेम और प्रतिष्ठा का संघर्ष) ('मिना फ़न वानंखल्ल' नामक जर्मन नाटक का अनुवाद) । २॥
- (१८) वेदों का वास्तविक स्वरूप अथवा-वेदों के महान् आदर्श । ३॥
- (१९) रश्मिमाला (अथवा 'जीवनसन्देश-गीताञ्जलि' स्वकीय मूल संस्कृत पद्य तथा हिन्दी अनुवाद । उत्तरप्रदेश सरकार द्वारा पुरस्कृत ३॥॥
- (२०) भारतीय संस्कृति का विकास । प्रथम खण्ड, वैदिक धारा । उत्तरप्रदेश सरकार द्वारा पुरस्कृत ७
- (२१) अमृतमन्थनम् । स्वकीय मूल संस्कृत पद्य तथा हिन्दी अनुवाद । उत्तरप्रदेश सरकार द्वारा पुरस्कृत ४॥॥

[To be published]

- (१) शतपथब्राह्मणपर्यालोचनम्
 (२) कौपीतकब्राह्मणपर्यालोचनम्
 (३) सांख्ययोगपारिभाषिकशब्दकोषः
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